# DOMINICANA

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# THE DOMINICAN THEOLOGICAL STUDENTS WASHINGTON, D. C

Permissu Superiorum



DECEMBER, 1936

Address: Dominicana, 487 Michigan Ave., N. E. Washington, D. C. Published Quarterly: March, June, September and December Subscription price: \$1.00 a year in advance; 25 cents a copy

Entered as second-class matter at the Postoffice, Somerset, Ohio, June 19, 1926, and at Washington, D. C., June 19, 1926, under par. 4, sec. 412, P. L. & R. The Rosary Press, Somerset, Ohio.

# **CONTENTS**

# DOMINICANA is indexed in The Catholic Periodical Index.

FRONTISPIECE	248
MIDNIGHT MASSPaul Francis Small, O.P.	249
"LONELINESS?"Fabian Mulhern, O.P.	254
TWAS THE NIGHT BEFORE CHRISTMAS	258
BENEDICTION, CHRISTMAS DAY (verse)	262
CHILDREN AND SAINTSNorbert Wendell, O.P.	263
"DOMINI CANES"Mannes O'Beirne, O.P.	268
HOLLY WREATH (verse)Philip Hyland, O.P.	267
THE INCARNATION—A STUDYPaschal Shaffer, O.P.	274
SNOW (verse)Sebastian Carlson, O.P.	278
TITLE AND ADDRESS	279
"HOSTIS HERODES" (verse)	283
OBITUARY—REV. WILLIAM CHARLES DALEY	284
BROTHER JOSEPH CORCORAN, O.P	285
FRIARS' BOOKSHELF	286
CLOISTER CHRONICLE	307
INDEX TO VOLUME XXI 1936	340

# DOMINICANA

Vol. XXI

249

268

279

283

284

285

286

307

340

DECEMBER, 1936

No.

# MIDNIGHT MASS

PAUL FRANCIS SMALL, O.P.

"Welcome, all wonders in one night!
Eternity shut in a span,
Summer in winter, day in night,
Heaven in earth, and God in man.
Great Little One! Whose all embracing birth
Lifts earth to heaven, stoops heaven to earth."



OLY Mother the Church, mantled in midnight prayers and good works, is once again prepared this Christmas eve to cloister in the crib of the tabernacle, the lovely form of God. Yes, it is the proud secret of every Catholic heart that holy

Mother the Church, keeping green the exquisite and delicate memory of God, is again transforming the days of old, the sublime and holy mystery of God's Christmas eve, into the ever tangible and beautiful reality of a child in its mother's arms. Nations, festive pilgrims in quest of the holy grail, will again adore the loveliest of forms. A hard, cold, leaden people will soon catch the mischievous clear limpid eyes of Jesus, beaming with pure delight. Weary and worn hearts will again linger in the ineffable joy of a baby's countenance. The universe so powerful in its moods, so beautiful in the rising and evening sun, so much the pure reflection of our future home, will pause to watch God play hide-and-seek on the neck of a Virgin Mother. It is the age-old mystery of the Almighty Word leaping down from the throne of heaven. It is the friendship of God cast on the retina of Mary's sinless soul. It is the smile of a Baby God like a rainbow diffusing aërial hues, a drop of God's blood on earthly clay.

But how can this be? How can God be born again? To those who live in the false illusion of sense dreaming, to those who never saw a lovely rose growing on the granite rock of this earth, to those

<sup>1</sup> Crashaw, Richard, In the Holy Nativity of Our Lord God.

who do not see the immaculate spring of the Catholic Church transforming earthly bleakness into Mary's garden of delight, nothing can be said. Fault is not to be found with the wayside beggar whose breast is burdened with the tablet, "I am blind." It is his misfortune, and an unspeakable one. For those poor unfortunate souls who lack the vision of grace and have not yet heard the serenity and tranquillity of Bethlehem's first midnight serenade, the faithful daily breathe forth sighs to this Baby God that soon there will be but one fold and

one shepherd.

But as for Catholic souls who are haunted by the memory of the Incarnation, who forever linger in the simplicity and the grandeur of the eternal crib, who have never forgotten those chords from heaven sounding the joy of angels and peace on earth, the smile of holy Mother the Church bids them come forth tonight from their earthly retreat. Hear the sweet, melodious tones of God's church bell ringing out across the valley of the world, disturbing slumberous thoughts. Its rich mellow voice is merely the sweet monotone of that far flung song of years ago, "Glory to God in the highest, and on earth peace to men of good will."

The call of faith bids men disengage themselves from the vanities of earthly tasks; and, like the shepherds of old, the faithful leave the "dead sanctities" of a weary and worn world, and seek the church, the cave where faith will reveal in the splendour of the Mass the inner reality of the Angel's message: "Fear not; for behold, I bring you good tiding of great joy that shall be to all the people. For this day, is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger." The Church will keep her tryst with men; in her sanctuary they shall behold the Word made flesh and dwelling in their midst.

The radio is powerful and clear in its conversation with man. Things hidden from the common knowledge of the world are revealed in its wonderful transmission of voice. By it, the thoughts and deeds of the modern today become the familiar conversations of the home. The cinema in the form of luxurious entertainment flashes before our minds and hearts the world's achievements and follies. The literature and art of a Christian civilization make man conscious of the beauty and worth of the seeming triviality of his daily life.

These are human ways of consecrating the ideal of the human heart, and of inflaming it toward the eternal possession of God. But

<sup>&</sup>lt;sup>2</sup> Luke ii, 14. <sup>2</sup> Luke ii, 10-12.

the Church has an infinitely surpassing way of "unlocking the secret chambers of God." In her liturgy, she takes the best that human life has produced in its rare moments of intellectual genius, and under the abiding presence and inspiration of the Holy Ghost she unlocks for the heart of man the Heart of God. It is through this, the liturgy of holy Mother the Church, that on Christmas morn, men are to see the vision of a great love, the offspring of the Eternal Light. The Mass with its beautiful ceremonies, its enchanting music, its graceful movements, is not only a picture of higher things, but the actual realization of those Divine Things on this lonely isle of tears. The Church needs to take the trembling hand of man in the face of this terrible truth, before the reality of which even the angels in heaven are in holy fear.

For now the Catholic world is in eager anticipation of the great Secret of heaven. It is time for Mass. Shepherds, custodians and guardians of a glorious immortality, are ready to bend in humble adoration to those solemn eyes which look down from "Eternity stillness." The rich refrain of the church bell from the tall spire still lingers in their minds. Outside, the quiet dignity of the snowflakes in their downward flight from the pure ceiling of heaven are speaking the language of Mary's joyful heart. From the choir loft, the sweet strains of "Silent Night," fall like angelic fingers on the chords of the human heart, the lyre of wordless prayer. Over there in the corner is a memory of the first crib, with the blessed images of Jesus, Mary and Joseph and those dumb beasts keeping God warm in the cold winter night.

Mass has begun. Our eyes become fastened on the soft garments of the ministers as they continue the sublime mystery of Crib and Cross, the rich and powerful mercy of God for man. Soon the warning of the Elevation bell humbles our hearts in profound reverence for the birth of Christmas day. On bended knees we whisper our adoration to the gleaming white host and golden chalice as they are arched above us. Now in hushed meditation we relive life's most precious secret. In these silent moments we behold in this Mass, the Incarnation of One who loves us tremendously in spite of human folly, One who is constantly pleading with us when wearied of God's heavenly admonitions. This is the true significance of Christmas day! Jesus Christ on our altars renew His humble birth and reveals His great love for man. This is our joy, our peace and our hope. Yes, Christmas, Christ's Mass, is Jesus, true God and true Man. The Mass is the mysterious life of the God-Man on earth. Through it we are born children of heaven and heirs to imperishable crowns;

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uman But through it we walk the hard dirt roads of a modern Galilee, Samaria and Judea; through it we find the strength to stand beneath the cross when the heavy mists of doubt and pain envelop us. Through it we see sickness and death, the sisters of sad mortals, transformed into a peaceful resurrection and a quiet ascension into the Eternal Presence

of Jesus, Mary and Joseph.

So, in the Masses of Christmas day, we relive the tender mercy of God, Jesus, a mere babe from His Father's mansion. The wonderful and holy events of His birth are set around the Mass as stars. But we have here more than the joyous presence of Bethlehem's merrily smiling Child. In the Mass, we have that Child immersed in the sins of the human race, befouled with the wounds and the stigma of Calvary. His tiny feet are worn from the hard mountainous climb of daily living. His head is crowned with a fruitful labor of love. For birth and death are inseparable in this vale of tears. Robert Southwell has pierced the veil of this holy truth and voices it from the lips of his "pretty Babe all burning bright":

"'My faultless breast the furnace is, the fuel wounding thorns: Love is the fire and sighs the smoke, the ashes shame and scorns; The fuel Justice layeth on, and Mercy blows the coals; The metal in this furnace wrought are men's defiled souls; For which, as now on fire I am, to work them to their good, So will I melt into a bath, to wash them in my blood, With this he vanish'd out of sight and swiftly shrunk away; And straight I called into mind that it was Christmas-day."

It is at Communion time that we become most intimate with the blessed mystery of God clad in human flesh. It is then we overhear the whispered counsels of heaven decreeing the birth of Jesus Christ for the salvation of sinners. It is then we see why sin is so hateful. We understand then why our Friend comes in the great and holy sacrifice of the Mass. In a silent exchange of confidence, we learn, how He wishes to become the Master of our souls, lest the world by its lurid calls lead us to the charred temples of hell. Jesus Christ comes into our hearts as He once entered the cloistered cell of Mary's immaculate heart, because there are mighty statesmen, ordering the destiny of nations, who are ready to change sides for a ribbon across their waistcoat—because there are teachers, false preachers with itching ears and their everlasting yeas and everlasting noes, ready to cast men beneath the level of the beast.

Mass is over. It has drawn us a little closer to the heavenly banquet. Already through the Babe of Bethlehem, the Incarnate Word of God, we are slowly transforming our souls into the Prince

<sup>&</sup>lt;sup>4</sup> Southwell, Robert, The Burning Babe.

of Peace, our unyielding wills into the Great Counseller, our insignificant lives into the Wonderful One. Holy Mother the Church on this Christmas morn through her liturgy extends in true reality the charm and the celestial graces of Jesus Christ, the Baby God. We are immortal, and our immortality is taking the shape and the form of God's wonderful substantial figure, a child clad in swaddling clothes.

It is our will not only to live in intimate union with Jesus in the cradle of the Mass, but to converse with God in our hearts the entire day. We must make the heavenly music of Christmas eve drown the deadly luring melodies of sin, the familiar sickening sounds that arouse hot blood in our veins. We will not find it too hard to keep the sophistication of the world far from our life, for in the song of Christmas we have heard the voice of a true Friend. We will strive to remain free from the ambitions of the world because beside the banquet of the cradle, we have found our life's ambition, "to live with Jesus Christ." We will be found unmoved by the terrors which the world calls progress, since our years are silently being weaved into the childhood days of innocence when, as in the morning of the world, we are to converse with God in the cool shade of Paradise, unstained by the thought of sin and human shame.

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# "LONELINESS?"

## FABIAN MULHERN, O.P.

NE of the most painful things in life is loneliness. To struggle along the pathways of life without company, without friend or associate is to taste bitterness. Every heart knows the desire for companionship, for someone who will be in-

terested, for someone who will help. This is a fundamental shade in the texture of human character. Other troubles can be borne somehow. To be cut off from all one's fellows, to be forced into the necessity of walking alone—no amount of other joys can dull such a pain. From the seed of this need for companionship has sprung human society in all its various forms. Friendship, fellowship, citizenship are rooted in the desire which human nature always feels for support, for aid. We have pride in our family, our state, our nation, not because they are the best necessarily, but because through them our own lives have flowered. Through them we have received help

in forming our lives.

Still, these man-made groups which some bond, affectionate or economic, keeps together, do not, and indeed can not, answer the whole need of souls who realize their supernatural destiny. Men, whose eyes look to the eternal hills, seek a higher company, a stronger bond, than family or club or country. Here we are, spirits in a habitation of clay. Insufficiency, inabilities, frailties cling to us on every side. Within ourselves we find weakness where we need strength, vice where we need virtue, sin where we need grace. In spiritual things, more than in all the other departments of life, we find the need for association. What if our body feel the flow of noble blood? What if the city which gave us birth be the home of the world's masters? What if the state to which we give allegiance be the mightiest under the sun? All these are quite insufficient associations for the task which matters most. They will give us place on earth. What will give us place in heaven? An artist can find a club, membership in which will aid his art. A writer, too, meets the group which helps him. Even the bricklayer, the carpenter, the plumber, has his club, his union. What of the Christian who is to raise and furnish and decorate a house not built with hands? Where is he to look for the company most interested in his business? If it be said that his soul is dead who can own no native land, human tongue could not describe us if there were no association to aid us in attaining our des-

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Loneliness? There can be no loneliness for the Christian, no solitude, no lack of association. The aristocrat boasts of his blood, the citizen of his country; but there is no genealogy can compare with the pedigree of Christ's followers. There is no nation can claim a leader and a spirit equal to those which a Christian owns. We are "fellow citizens with the saints, and the domestics of God." We are the members of Christ; we are a "chosen generation, a kingly priesthood, a holy nation, a purchased people."2 As Tertullian so concisely says, "our citizenship, our magistracy is the Church of Christ. We are aliens in this world and citizens of the Jerusalem that is above." Whether bond or free, "we are all baptized into one body, we are the body of Christ, and members of member."4 The Celt can look with pride, if mixed with pain, to the glory of a day that is dead. The Gaul can dwell with complacency on the one time power and majesty of his native land. The American can thrill to the names of the fathers of his country. But, those who are of the City of God can look today and tomorrow, even as they did yesterday and a thousand yesterdays before, to a glorious kingship which ever abides. He who belongs to Christ can associate himself with an unnumbered multitude of sages and princes and poets and scholars, whose arms are joined with his under the banner of their mutual head, Jesus Christ.

This doctrine of the headship of Christ is not a fiction. It is no mere pious fancy, spun from the effusions of imaginative writers. That Christ is the real head of mankind is the teaching of the Church, finding its source in the words of the Master Himself. It stands out in the history of the Church as a touchstone of Christian belief, which for ages has united princes and paupers, doctors and dunces, masses and masters, sinners and saints, in oneness of hope and aim. Christ is the head, for in Him originates the flow of vitalizing faith and grace. As in the head of the human body is the brain, whence flow the movements of the frame, so in Christ is the grace which can move the members of the Church to supernatural acts.<sup>5</sup> "Before the foundation of the world, God chose us in Christ that we should be holy

<sup>1</sup> Ephes., ii, 19.

<sup>1</sup> Peter, ii, 9. De Corona, xiii.

<sup>&</sup>lt;sup>4</sup> I Cor., xii, 13, 27. <sup>5</sup> cf. Summa Theol., III, q. 8, a. 1.

and unspotted in His sight in Charity." In the Son of God was every plenitude of the divinity. Through his taking of human flesh, all men received of that plenitude.7 In the beautiful words of St. Peter, God became man that we might be partakers of the Divine Nature. We may be poor. We may be despised. The wealth and the power of this world may be totally lacking to us. It does not matter; Christ is our head, we are His members. If we have sinned, still we are not cast off.8 His life and grace can make us live again. Up from the dunghill we are raised by the grace of Jesus Christ, to sit among the princes and saints.

Often it is thought that only our souls are concerned in this vast citizenry which embraces all peoples of all time. But these bodies of ours, they too participate in this allegiance to Christ.9 Through Him is that one day, made new and whole again, the body shall rise to taste and feel the delights of God's vision. True, the soul is the first object of Christ's coming, for it is nearer to the image of God. Yet, when the world and its beauty have melted into nothingness, the body which bore us along this way shall share the reward of the soul.

So it is that our all is Christ's. Nothing we do, nothing we are or have, is quite removed from the influence of His grace. In the kingdoms of this world, the ruler, the head, can affect but a small portion of the lives he governs. In the kingdom of Christ, the ruler, the head, always and ever is influencing His members. Not an occasional visit, not a periodic gift, but a continued presence and an unabated giving are the characteristics of Christ's rule. In soul and in mind, in body, and in all life, our head gives His graces and favors.10

This tremendous truth of our membership in the kingdom of Christ ought to influence our lives. Set over against this kingdom and this Head, is another kingdom with another head. The power of this kingdom is temptation, the bond which unites the citizens of this state is sin. Satan is a head, his subjects are sinners.11 To this kingdom we would not belong. Its rewards are pain, its gifts suffering. Yet, to one or the other of these states we will belong. One head or other will claim us. Christ will not force us; Satan will cajole us. We are free.

All men find themselves faced, at some time or other, with lone-

<sup>\*</sup> Ephes., i, 4.

cf. Summa Theol., III, q. 19, a. 4; q. 22, a. 1.
cf. Summa Theol., III, q. 8, a. 3, ad 2.
cf. Summa Theol., III, q. 8, a. 2.
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re he all er, Cnnd br of nd nis nis gıg. or 15. eliness. No matter what our connections-our friends, our clubs, our state—there are elements of life which we can not share with others. There are regions of a man's soul which he needs to open but can not. In the midst of crowds, a man can be alone. Yet, those who know Christ need never be alone. There is nothing which can not be known to Him. There is no circumstance of life wherein we cannot have His counsel and that of His many friends. Only a very thin veil separates us from the real world of Christ and His saints. Nothing can keep us from consciously living in this world, except our own Those favored ones who part this thin veil live in a world which knows no pain, no loneliness, no frustration. Troubles there may be, but these can never be very serious—they live in the City of God. The world goes on its way. Poverty, sickness, contempt may be their lot here, yet they have riches, health, and companionship which the world knows not. They are dead to this world, for their life is hid with Christ.

# TWAS THE NIGHT BEFORE CHRISTMAS

#### ARNOLD MORRISON. O.P.

T is Christmas Eve. A pure white mantle, covering the ground that so stubbornly retained its green coat until a few hours ago, twinkles like myriads of tiny diamonds, as here and there are lights challenge its crystal sheen. The night is

beautifully crisp and calm. Large, lazy, flakes of snow drift into the faces and cling to the garments of happy travelers. Nature strives to extend her best and most symbolic welcome to the King of all kings.—But not the children who feed upon her bounty! They are too modern, too enlightened, to be taken in by an ancient superstition. For them the Christian holyday is become a Roman holiday. Although it nears the sacred hour of twelve, vast throngs are out pleasure seeking. Things are different now; times have changed.

Ah how often have we heard this cry of the moderns, 'Times have changed—the catch phrase that is supposed to cover a multitude of sins and relegate the Church and religion to the decadent past. Upon no other proof, religion is dubbed a superstition, immorality is accepted as natural, and even the existence of God is called a disputed fact. If Christ were alive today would He admit this: that times have so changed as to render useless and foolish the faith of the Apostles? That a glorious birth which so affected a world over nineteen hundred years ago, is in this age unable to win anything more than a hidden notice in the newspapers? Has society altered to this amazing degree?

It was growing dusk and becoming a little chilly as the weary couple slowly approached the town that had been their objective throughout the day. The year was about four A. D. The man, not yet past the prime of life, led a small donkey upon which sat a young girl. Both man and maid were spent from the arduous travel over the rugged country which surrounds Bethlehem. An unbelievable amount of activity greeted them as they entered the usually dull town. A decree of the Emperor that all must be enrolled, had brought together many friends and relatives who claimed Bethlehem as the city of their House. The narrow streets were crowded with merry people

anticipating the pleasant hours to come. Certainly the newcomers were out of place in this bustling throng. Their clothing and sparse equipment was poor and shabby in comparison with the magnificent equipages which passed them by. The man, Joseph, seemed bewildered by the crowds. His wife, for the girl Mary was married to him, did not appear to notice but sat as if in meditation, a slight smile upon her lips.

At last the inn was reached, and Joseph sighed with relief. A knock—the innkeeper answered and examined his prospective fare. No great profit here, he thought. What was that—the wife was about to become a mother? Only an added reason why his well-paying guests should not be disturbed. A harsh laugh—the door banged, shutting out the sounds of merriment within. Joseph turned away, a pained expression in his eyes. The reception was the same all over the town. Even their former acquaintances were too occupied by the excitement of the moment to pay heed to anyone in need. Joseph, with Mary who bore the God-man within her, came to a stable.

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Back to our enlightened moderns; is the picture so much different? The same excited crowds are seeking pleasure. True, their clothing is not the same; they ride in costly cars instead of on richly adorned beasts; they eat a different fare in a different manner, and demand a different type of amusement. But stripped of all these accidentals, they are still the same selfish, cold, pleasure-seeking lot that had no time for their God when He came to them on that first Christmas night. What an opportunity the innkeeper missed!—the opportunity to play host to the Holy Family in person, the precious chance of holding in his arms the new-born Christ! But are not the Indifferentists of 1936 even greater fools? They can receive Jesus for their own, carry Him away with them, become one with Him. Here indeed is a change from the past, an added miracle the Jews never dreamed of and would not believe when Christ indicated it. But our moderns pass on, ignorant of all this, smug in the belief that they are vastly different from the ancient Jew, despite the fact that they must always carry with them the same human nature with its weaknesses and vices, the same needs, material and spiritual.

The pendulum swings again. Forced by a need that could no longer be denied, a now worried Joseph turned to the stable as a last resort. With unspoken apology and infinite tenderness, he helped Mary to her resting place for the night. While other men provided their wives and mistresses with the best that the land could produce, Joseph, in anguish, had worse than nothing to give to one whom future ages would venerate as the Queen of all the Saints. No one to

help, none to care; was every man occupied with the world and self? No, not quite all, for a pitiful minority were hurrying, despite many obstacles, to welcome the King of kings. The Three Wise Men, with a devotion worthy of the saints, were following the star which they believed would lead them to the Christ. Rich in this worlds goods, certainly, as they passed along, they must have been invited to stop and enjoy themselves. As they entered new towns, the beauty of new sights must have arrested their gaze. Surely there was the usual collection of open bazaars with their colorful paraphernalia. They must have been told that instead of foolishly following a star in order to adore a babe, they should have remained in their own lands, enjoying luxuries and the services of others. What if the whole adventure proved to be a fancy of their own superstitious minds? Yet they persisted—and found God.

Ah! how like our own day on this beautiful Christmas eve! The minority of faithful believers hear the sound of the bells and rise up to follow it. Leaving pleasures and comforts to others, they seek the new born Babe. As they set out, many of their friends try to deter them. "Midnight Mass? Bosh! Rank superstition! Don't waste your time. Come on, there's a dandy Christmas party going to be held at so and so's." The same world, the same temptations, the same arguments, even the same accusations that the Wise Men encountered as they journeyed towards Bethlehem! Likewise a variety of attractions seek to divert the modern 'wise man': the magic of the night, gaiety and laughter, warm lights streaming from enchanting portals, display windows filled with every kind of device calculated

to delight the senses.

Out of all the peoples alive at that time, only three men came to adore their God, and these were not of the chosen race. Surely God had given His people abundant notice of this great event. Even the chief priests were able to tell Herod that Christ would be born in Bethlehem of Juda, as foretold by the prophets. We condemn their hard-heartedness; yet, much more should be condemned the people of today! The Jews had a prophecy, but we, its fulfillment. They had a promise to be; we, a living fact. They refused to receive the Christ who had yet to assert His divinity; we have that same Christ, true God and true man, yet we remain indifferent. Or is it that human nature has changed? Is it that the Saviour and God of the Jews cannot also be the Saviour and God of enlightened twentieth century Gentiles? At any event, the followers are still the few, while the multitudes dine and dance as of old.

There remains one more notable event of that blessed night so

long ago. ". . . there were in the same country shepherds watching, and keeping the night watches over their flocks." Poor unfortunates were these, denied the material joys and comforts of citydwellers, ignorant also of their Saviour's birth. Though they did not reject their Master, yet they were not ready to receive Him. Ignorant, occupied with worldly cares, these individuals were willing but weak. They needed the help which God was quick to provide—". . . behold, an angel of the Lord stood by them." What a condescension, an angel sent to serve man! That all might know the Word, the very forces of heaven itself are used. And the shepherds, simple but trusting souls, believed the words of the angel. They went and like the Wise Men, they also found—God!

Is not the same thing being repeated today? Thousands of poor souls, sinners, perhaps, but nevertheless men of good heart, have lost sight of their Lord through weakness. Others, a bit too ready to listen to the world, are trying to serve both God and Mammon. Still others, though bound by the darkness of idolatry and ignorance, are ready to embrace the feet of their Saviour if they can but find Him. Truly a vast horde which marches under the old standard of a willing spirit in weak flesh! In His mercy God sends to them messengers as He did to the shepherds,-not angels this time, but men and women dedicated to His service: priests to administer to His flock and keep it on the right path; sisters to instruct the children; zealous religious to lead back the wayward to the crib and a new start; missionaries to carry the gospel of the Saviour's birth to pagan lands. Again and again is repeated the angel's cry, "Behold, I bring you good tidings: this day is born to you a Saviour." It is a call that will never grow old, that will never go unanswered, that will never lose its efficacy. For as long as man peoples this earth, he will act in accordance with his human nature. Each age will have its virtues, its vices; its rich and its poor; its good and its bad, possibly with new variations but always basically the same. And every age shall find the remedy for its ills the same as that prescribed by the Apostles: a remedy that began with the first Christmas and ended on the Cross.

We have finished our walk through the snowy night; we climb the church steps. The snow still falls in large, beautiful flakes as sweet music announces the joyful hour of twelve. Another Christmas is here! Again that glad, glad cry reëchoes throughout the world, "Glory to God in the highest; and on earth peace to men of good will." The noise and excitement of the city grows dim as the priest begins Mass. Was not this drama first acted twenty centuries ago? The same pleasure-mad people are without; the same group within,

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composed of the faithful ones who are always present, and of others not so faithful, but summoned now by Christ and eager to begin again. The celebrant at the altar pronounces the sacred words of Consecration, and the Most Pure Babe is ready to be taken into our hearts. He deals more intimately with us than He did with the Wise Men and the shepherds!

Yes, it is the same—the same Christmas. The world will go on, always having its worldlings who scoff at religion. Ever and ever shall we hear old objections in new garments. This must be. But

side by side with the foolish, will be found the wise.

# BENEDICTION, CHRISTMAS DAY

SEBASTIAN CARLSON, O.P.

Now the Host
Is raised on high;
In the Monstrance
God is nigh!

See not there
A wafer white,
But an Infant
Lapped in Light.

Mary holds Him in her hands; Magi kiss His Swaddling bands.

Come, adore Creation's boast! See the Child, Forget the host. hers egin s of our Wise

on, ever But



ADORATION OF THE MAGI

## CHILDREN AND SAINTS

### NORBERT WENDELL, O.P.

HEY used to play handball against the wall of his room. It was enough to try the patience of Job himself. But he didn't mind. As a matter of fact usually it was he who got them started. When the neighbors remonstrated with them and

tried to put an end to their unendurable noise, the boys would run to Philip Neri for protection. "Let them grumble as much as they like, my dear boys," he would say, "go on and be as merry as you like; all I want is that you should not sin against God." "If only I can keep them from sin," he once told a mystified Roman gentleman, "they are

welcome to chop wood on my back."

That was St. Philip Neri's attitude toward children-nor was he an exception. All the Saints loved children. Indeed this must be so; for the Saints and the little ones of Christ are essentially kindred spirits. The saints of innocence are big children who have never grown up while the so called "sinner saints" are those who, following the advice of Our Lord, have once again become little children in order that they might enter the kingdom of heaven. Children, on the other hand (as long as they remain children in body and soul), what are they but little saints? although some of us in our more impatient moments are wont to refer to them as "little devils." Their purity, innocence, simplicity alone are virtues so charming that even the most hardened of sinners is held captive by their sheer goodness. What a noted English convert has said about saints might equally as well have been said about children. "Saints," writes Arnold Lunn, "keep alive a deep respect for piety even among the impious." There is nothing quite so convincing as the virtue of a little child—simply because it is so unmistakably genuine. The hold which the little ones have on the Heart of God is something the most imaginative of us can never conceive.

Nor does this love of children date, as some might suspect, from the time of Christ. Way back in the days of the Old Dispensation saints were loving and recognizing the beauty of a child's soul just as they are today. Spreaking of the Child among children Isaias says: "For a CHILD IS BORN to us, and a son is given to us, and the gov-

ernment is upon his shoulders; and his name shall be called Wonderful. Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace." Reading, for example, the entire Book of Isaias, one is struck by the many references "the great prophet" makes to children and to child life. Some of the best known texts of Scripture are taken from this prophet and not a few of them refer to the little ones. There is, for example, the tender: "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee."2 Or the beautifully prophetic: "And a little child shall lead them."3

But to return to the New Dispensation and lovable Philip Neri. This irrepressible Patron of the Eternal City had a particular and a powerful attraction for the young. He delighted in leading groups of them on expeditions to the hills outside Rome. Some days it would be a group of Dominican Novices; on others it would be a gathering of his little non-clerical friends. It was Fra Phillipe who organized their games, took part in them; and then when things were going smoothly he would quietly slip away to the shade and comparative solitude of a nearby tree there to meditate on the Passion of Our Lord. If the boys called him, the good Father would leave his prayers and join their play. His Cardinal biographer says of him: "He would leave his meditation or anything else if his boys wanted to have him among them." It reminds one of the charity of Saint Thomas Aquinas who began one of his letters: "Tonight I have given up my prayer in order to write to you."

Not so very far from Rome in a little village near Turin, Philip Neri found his rival in one Don John Bosco, who has been called. "The First Friend of Modern Youth." The keen, cool breezes sweep down from the towering Alps on the wide plains of Piedmont but they never managed to chill the ardor of Don Bosco's love for the young. This love of his took a practical turn, and today as a result we have some nine thousand men working in approximately seven hundred houses and institutions mainly for the physical, intellectual and spiritual welfare of boys.

It all started when an officious sacristan struck a young lad in

Don Bosco's presence.

What are you beating that boy for?" asked Father John. "What harm has he done? I forbid you to treat my friends like that."

"Your friends?"

<sup>1</sup> Isaias, ix, 6. 2 Isaias, xlix, 15.

Isoias, ix, 6.

"All children are my friends, especially beaten children."

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The following Sunday Don Bosco's little friend was back to see him, bringing along several of his companions. He came again and again, and each time there were new faces. Some of them were out and out rough-necks, but no matter—in fact, so much the better could they use his kindness. Soon there were twenty, then thirty, then a hundred. Their first meetings were held in a small room; then they moved to a chapel. The din was frightful. More than once the neighbors complained so vigorously that Bosco and his boys were forced to move. There were even those who seeing his love for unlovable and unloved children whispered that the humble priest was "crazy"; and at one time definite but unavailing steps were taken to put him in an asylum.

The rest of Don Bosco's story can be told very briefly in terms of brick and the Salesian Order. He saw the need of houses for the ever increasing number of his boys, so he promptly put up buildings out of God knows what; he saw too, the need of men to take care of his boys so he founded the Salesian Order in spite of God knows what. And all this because Don Bosco saw in children, souls infinitely dear to the heart of God. Lest the members of the weaker sex should feel neglected it should be noted that Don Bosco helped to establish for the benefit of girls the Congregation of Mary Help of Christians.

Preceding Don Bosco and following him, we find two saints who were not so much lovers of children as they were out and out children themselves. Writing of these two in a recent article, Ronald Knox has this to say: "If ever two saints were like children, preferred to be like children, gloried in being like children, they were Saint Francis and the Little Flower." The Little Man of Assisi and the Little Flower of Lisieux went through life as joyous and as happy as the gladdest of children. When their time came to die, both of them, children to the end, were singing—one figuratively, the other literally. "I suffer much," said Theresa as she was about to leave this life, "but I am in astonishing peace. I am full of confidence." Over in the loveliness of Umbria when the other child came to die, Brother Elias had to rebuke him for actually singing on his deathbed! "He ought rather to be thinking of death," complained the good Brother. That, of course, was exactly why Francis was singing-and Theresa too. They were two little children out for the day merrily returning home to see their Father.

The word "merrily" brings to mind the recently canonized St. Thomas More, the one time "darling of England" and a man who, to use his own expression, "could lose his head and come to no harm."

His happy, joke-loving disposition proclaims him at once as a lover of children. Twice married, the father of a large family, it is said that his household resembled a nursery full of happy children. With all the cares and affairs of state, with all the troubles of Tudor England on his hands he always found time to attend personally to the supervision of his family. In the days when he enjoyed the royal favor, Henry's cheerful Chancellor used often to slip away for a day or two with Lady Alice and the children at Chelsea. Many were the times he was missed and summarily recalled to the royal presence. The love which Thomas More had for all his children, especially for his favorite, "Meg" (the Margaret Roper of later days) was truly lyric in its tenderness and beauty. The children loved him in return and consequently imbibed not a little of their Father's piety and scholarliness. Their home was, as Erasmus put it, "a school for the knowledge and practice of the Christian Faith."

At the opening of the twentieth century we find on the Throne of the Fisherman one of the greatest friends of children that ever lived. Isaias, Philip Neri, Francis and Theresa gave them their hearts; Don Bosco gave them buildings, institutions, education; all the saints gave them their love; but it remained for one Giuseppe Sarto, better known to all the world as Pius the Tenth, to give them God Himself. As he looks down now from "the nurseries of Heaven" (where Father Feeney consigns him) he must be happy in knowing that he has justly earned the love and gratitude of countless boys and girls into whose spotless lives he has introduced the Divine Playmate. Others there were who had allowed them (in the Sacrament of Penance) to receive the grace of God but Giuseppe Sarto it was who gave them the God of grace.

There remains, of course, the Saints of saints who was also the Child among children. He came into this world a tiny Babe, mothered by the sweetest, the loveliest creature God ever fashioned. "And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." He grew up, this Child of Mary's, just the same as any other child. But when He became a man He never forgot He had once been a child. He insisted on telling those who had forgotten their childhood that "Unles you be converted, and become as little children, you shall not enter the kingdom of heaven." That was God's way of coming to man, just as it is man's way of going to God.

Luke, ii, 6-7.

Matt., xviii, 3.

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# HOLLY WREATH

# PHILIP HYLAND, O.P.

I wondered long. So strange it seemed This church upon a hillside's wooded breast Should show no holly wreath on Christmas morn!

The old priest heard me ask; then beamed And pointed to the crib. "I thought it best. The holly might remind Him of the thorn."

# "DOMINI CANES"

### MANNES O'BEIRNE, O.P.

HE New Year is a time for reflecting. As the Dominican

family looks back over the months that are fled, it notes with a strangely tranquil sense of bereavement that three of its most illustrious lights have been extinguished. Father Mandonnet, Father Pegues and Father Sales no more shall wield the torch of truth in the domains of history, theology and scripture. But fortunately they have left behind monuments of learning and piety that will not soon perish. Each of these men was a specially gifted preacher and teacher; each took practical means to place his talents at the disposal of the many; most happily of all, none of them was unduly influenced by the exigencies of his time. It is one of the glories of these men that as brothers of Saint Thomas Aquinas, they understood the true relation of faith and reason, and far from depreciating the dignity of the latter, made use of its every legitimate resource, so that that human reason which already was holy as coming from God, was "sanctified still" in the service of His Church.

#### T

Francis Felix Mandonnet was born in 1858 in central France. While at the Christian Brothers' school at Clermont-Ferrand, where from 1870 to 1877 he pursued his studies, he discovered and read the works of Lacordaire, whose name and fame were already something of a legend in France. Straightway he became a Dominican by desire. Obstacles however presented themselves, and after completing his college education, he entered in 1878 the diocesan seminary. Four years later, when he received the subdiaconate, at the counsel of his director he left the seminary for the Dominican novitiate. He received the habit and took the name of Peter. He pronounced his solemn vows, and in 1887 he was ordained priest.

Meanwhile he had fostered his attraction for history, especially the history of the Order. Often he related how this attraction was in great measure aroused by love for his Order. Perusing one day a famous work on the poetry of the Middle Ages, he found therein the assertion that the Dominicans had instigated the condemnation of Siger of Brabant. He felt constrained to investigate the statement and his researches resulted in that exposé which radically altered the view usually taken of the scholastic contour of the thirteenth century, and established his renown as one of the world's first medievalists.

After receiving the lectorate in sacred theology in 1889, Father Mandonnet spent two years teaching history in the Studium at Corbara. Then in 1891 a theological faculty became part of the University of Fribourg and to him was confided the chair of ecclesiastical history. Thus began that career of twenty-seven years, in the course of which his renown became world-wide.

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The young professor immediately showed himself a master. Here was something new in the genus of historian. Here was no simple compiler, though summer after summer he ransacked the libraries of Europe in search of hidden treasures. Here was no mere artist with a genius for dressing up the conclusions of his predecessors with pleasing novelty or interesting freshness. Rather, here was a philosopher among historians-an intense philosopher with an Aristotelian passion for rational order and architectonic proportion in things. Not that he was a cold and heartless man, ever preoccupied and calculating. False or gratuitous assertions begotten of indifference or malice annoyed him, it is true, but hosts of his students are only too happy to tell how easy of access he was, how prodigal with his time, how sincerely interested and helpfully suggestive in their work. All he had was theirs—even unpublished manuscripts. And the people of Fribourg even today are ready to vouch for his kindly spirit and apostolic soul. But—most revealing touch of all—we read that he was even un peu malicieux with the novices with whom he spent his declining years.

Those were full years at Fribourg, and in 1918 failing health made it necessary for him to withdraw to Paris. It was while there that he founded the *Bulletin Thomiste*, which in the course of every three years allocates and evaluates all that is written on things Thomistic. After eight years at Paris, he retired to the Studium at Saulchoir, where, until a year before he departed this life on January fourth last, he taught the novices the history of the Order and historical method.

Any recital of Father Mandonnet's literary activity must be incomplete. We can only mention his innumerable articles in all the great periodicals of Europe, especially in the Revue Thomiste, of which he was one of the founders. As we have seen, it was especially Dominican history that interested him. But because Dominican history is so much the essence of medieval history, his fame is not there-

fore confined to his brethren. We have already referred to his Siger of Brabant. This great work really rewrote in great part the history of the intellectual revival of the thirteenth century, and once for always established its true perspective. Being such it naturally dealt in part with the majestic figure of Saint Thomas, and now that he had determined the Angelic Doctor's background, he applied the scalpel of historical criticism to his works. Fearlessly he set to work; and from his conviction that truth is no two-headed monster and that truth alone can endure, came forth that series of essays afterwards united in his Authentic Writings of Saint Thomas. Then he applied the same exactions of criticism to the Saint's life. In all this work and in his work on the Third Order of Saint Dominic, he was treading the lonely and thankless path of the pioneer, and if others who came after have improved or emended his work, his name for all that is none the less glorious.

Finally we must mention his little work on Saint Dominic. This is a golden book, the only thing of its kind in Dominican hagiography. It is Saint Dominic's heart and mind and zeal interpreted by a master, in the light of that century which few understood so well as he. By itt he recalled to his brethren the true sense of their grandeur, that of being the "practical and glorious realization of the canons of the Fourth Council of the Lateran," and even to-day it bids us "attend

to the rock from which we have been hewn."

#### II

Thomas Pegues was born in 1886 in southern France. His early schooling over, God called him to the seminary at Rodez, where he first manifested the extraordinary mental gifts that were his dowry. In time he became affiliated with the Dominican Fathers of the Province of Toulouse, and there devoted himself to the building up of that spiritual and intellectual edifice which for forty years to come was to be the inspiration and admiration of countless students and congregations. There he first showed that love for the regular life, for silence and for prayer, which edified his brethren in life and which they now recall with pleasure. There too he acquired a profound understanding and love of Saint Thomas and his doctrine that colored all his days, and conceived an irrepressible desire to hand down to others the treasures of wisdom and understanding that Saint Thomas had enshrined so luminously and reverently in the Summa Theologica.

Father Pegues did not have long to wait in realizing this praiseworthy aspiration. His training completed, he was straightway assigned to teach. He delivered his first lectures at the Studium of his own Province, and then spent two years at the Catholic Institute of Toulouse. When Father Cormier opened the Collegio Angelico in Rome, Father Pegues was chosen as ane of the professorial staff. At Rome he spent those golden and fruitful years of his life from 1909-1921 in expounding the moral part of the Summa. Then he returned to his own Province and for many years was regent of studies in the Studium at Saint-Maximin. Even yet, however, his work was not done, and finally we find him explaining the Summa in the Studium of the Roman Province at Pistoia. In 1935 he proceeded to the Minerva at Rome and began, though now in his seventieth year, what he hoped to be only the first of an annual series of congerences on the Summa.

To this recital of Father Pegues' teaching activity must be added a word on his literary efforts. It is these undoubtedly that will endure when the remembrance of his preaching and teaching have passed away. Among his earliest achievements are a series of remarkable articles contributed to the Revue Thomiste, and a life of our Lord which amounts to a commentary on the Gospel. In his early days too, he collaborated with Father Paban in editing the works of Capreolus, and was one of the first to point out the errors of the unfortunate Abbé Loisy. But even in this realm his main theme was Saint Thomas and his doctrine. In keeping with the wishes of Leo XIII, he venerated Saint Thomas not simply as a master, but likewse as a saint and patron; so it is that we owe to him the French translation of the life of Saint Thomas by William of Tocco, and that of the testimonies in the process of his canonization. his greatest work is his Commentary on the Summa Theologica of Saint Thomas. Its thirty-one volumes contain a French translation of the Summa and commentary on the whole of it, the text being explained for the most part by extracts from other works of Saint Thomas. Almost needless to say, it is invaluable to those for whom poor knowledge of Latin or the bulk of Saint Thomas' works is a stumbling-block to acquaintance with his teaching. It is an outstanding contribution to the Thomistic revival to which French minds have applied themselves so generously. Mention must also be made of his Catechism of the Summa, which is used to-day in many of our American colleges.

During all this time, Father Pegues was also preaching. In this field, too, the source of his inspiration, after Holy Scripture, was the doctrine of Saint Thomas. He had a rare gift for adapting the abstruse doctrines of our faith to the minds and hearts of the faithful. This, together with his genuine piety, made his preaching much de-

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Father Garrigou-Lagrange writes of him: "He liked to say that the Summa Theologica of Saint Thomas was his homeland. He read it daily and always derived from it a happiness that made him forget the many trials and tribulations that were his lot. This superior happiness dominated all else and was for him like a foretaste of eternal beatitude."

#### III

Andreas Sales was born in 1887 in northern Italy. On the completion of his elementary studies, he traveled to Chieri for his further education, and there came in contact with the Friars Preachers. Gradually he felt called to their life of prayer and study, and eventually sought admission among their number. He received the habit in 1892, taking the name of Mark. The following year, when but sixteen years of age, he made profession, and from then on devoted himself with so much fervor and zeal to mental and spiritual progress that he stood out among his fellow students.

All these efforts were crowned with success in 1900, when he was ordained priest and obtained summa cum laude the lectorate in Sacred Theology. Immediately his piety and learning were put at the disposal of the student-brethren in the Studium of his Province. There for almost ten years he taught at one time or another, philosophy, theology, Sacred Scripture, oriental languages, patrology, sociology and eloquence. Truly he was a man of great intellectual vigor. He is remembered too as an incomparable teacher, and we read that even after many years of teaching he was wont to prepare his every lecture in writing, at least to the extent of a very full outline.

Father Sales, to be sure, was proficient in all the sacred sciences, but biblical studies were his special love. Hence few were surprised when he was assigned to the newly opened Collegio Angelico as a professor of Sacred Scripture. After lecturing two years he was appointed professor of dogmatic theology in the University of Fribourg. To this new task he devoted himself for fifteen years, endearing himself to the minds and hearts of the students and the many gifted masters who graced the halls of Fribourg.

It was upon a man of such stature that the choice of Pius XI fell, when it came time in 1926 to appoint a successor to Father Lepidi as Master of the Sacred Palace. Accordingly Father Sales returned to Rome once again and took up his duties as the Pope's theo-

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XI Lerelogian and as consultor in the Roman Congregations. He was Saint Dominic's eighty-second successor in this office. Everywhere he left behind him the memory of an indefatigable associate, prudent and profound in his judgments, sweet and affable in temperament, with a smiling and joyous countenance that won the sympathy and love of all who met him.

Amid all his work, Father Sales retained a great love for the apostolate. A sonorous and powerful voice added to his learning and piety made him a fervid and forceful preacher. Turin, Chieri and other cities of Piedmont marveled at his eloquence and went so far as to proclaim him another Savonarola. Even at Rome he frequently preached retreats and sermons, and on any Sunday could be found hearing confessions until well-nigh noon in a parish church. While at Fribourg during the war, so invaluable an intermediary was he between captives and their families that later on the Italian government conferred on him the Cross of Knight of the Italian Crown.

We have said that Father Sales was especially attached to biblical studies. Hence it is that all his published works are of a biblical nature. We mention only one, his Commentary on the Holy Bible. He was unable to complete this great work, but before death's summons came, he had published all the New Testament and the Books of the Old Testament up to the Prophets. It is the special virtue of these commentaries that for all their accurate and critical scholarship, they remain clear and simple and reverent, so that they are as inspiring and helpful to the ordinary faithful as they are valuable to the scholar.

It was amidst the many cares of his office as Master of the Sacred Palace that he completed his last and best work, his Commentary on the Psalms. It involved an immense amount of labor, and, since his health had already begun to fail, it hastened his approaching end. He died on June the seventh.

Referring to this latest book of his, the Master General wrote: "It was as a swan song which better than anything else reveals to us the vast learning and deep piety of this erudite and holy son of Saint Dominic, who found in study and learning stanch nourishment for the living faith and fervent charity which characterized his whole life."

# THE INCARNATION - A STORY

### PASCHAL SHAFFER, O.P.



HRISTMAS: what does it mean to us? During this joyous and happy season, we manifest and find manifested everywhere a spirit of good-will toward all. But whence have we inherited this legacy? If we were to judge from the vast

majority of people, we would be forced to admit that Christmas is only a secular holiday set aside for the exchange of gifts. From this spirit of giving ensues naturally a spirit of good-will. But not so for the Christian, and above all not so for Catholics—our cause of happiness is that "this day is born to us a Saviour, who is Christ the Lord, in the city of David." With the Angels we say to all men, "Glory to God in the highest and on earth peace to men of good-will." So for a deeper, truer apppreciation of this Great Mystery, let us reverently contemplate the Incarnation, God made man.

Man, when first created, was so united to his Creator that there was perfect coördination and subordination between them. In this state, man needed no mediator to approach God.¹ Before the fall, all of man's lower faculties were subjected perfectly to his reason, and his reason to God. Man could and did serve and worship God in the highest manner, as was fitting that a creature should.² But by the fall, man lost sanctifying Grace; his faculties and reason were so deordinated from God, that of himself he could never again serve his Creator so as to obtain finally his ultimate end, union with God.³ How then, could Creator and creature be again brought together? To span this infinitude of separation, God in His blessed Wisdom ordained the union of these natures, divine and human, in the one Eternal Person of the Word. He, Jesus Christ was to be the bridge that would span the gulf between God and man. Hence was to be accomplished the reunion of earth to heaven.

Our concept of this Mystery of mysteries we find most admirably expressed in St. John's Gospel: "And the Word was made flesh

<sup>2</sup> Summa Theol., I, q. 95, a. 1. <sup>8</sup> Ibid., q. 85.

<sup>1</sup> De Malo, q. 4, ad 7; Summa Theol., I, q. 94, a. 1.

and dwelt among us."4 While pondering these words, we indeed must cry with the Apostle, "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable his ways!"5 For contained in this unfathomable truth, we will find the source of all the other great mysteries and graces of our redemption; in it we behold the incomprehensible power, wisdom and goodness of our God, displayed in an amazing degree; in it we discover a prodigy of omnipotence, to excite our astonishment, adoration, and praise; and a miracle of love, to kindle in our souls the affections of an ardent love for the Lord our God.

As we contemplate this infinitude of condescension, the question naturally comes to our minds: why did God so deign to honor man? or again, why was this necessary? and what could be the cause that moved God to give such a privilege and honor to man? To conceive of the necessity for a Redeemer is fundamental to the Christian religion.

Recall how Almighty God after creating the first parents of all mankind, assured them that they and their posterity were destined for eternal happiness, provided that they should prove faithful to His precepts. If man had fulfilled his part of the promise, God would have so rewarded him. But as we know, man transgressed God's command, thereby forfeiting every title to the promise. Adam and Eve and all of their guilty posterity were excluded forever from that promised happiness. Besides, all were condemned to the severest punishments-to sickness, sufferings and death, and to the evils, vicissitudes and calamities of this life.7 Because of their extreme helplessness they would have so remained forever, had not Almighty God in His great Mercy promised them a Redeemer. Through His merits they were to be elevated from that state of degradation and again enjoy the privileges of eternal happiness. Of himself, man had not the power even to begin satisfying for the infinite insult and injury given to his Creator and Benefactor. The injury was so enormous that it could be properly atoned for only by a mediator of infinite merit. Hence it required the interposition of no less than the Son of God to make complete satisfaction—such a satisfaction as God the Father could not refuse to accept.8

Let us give "glory to the Lord, because He is good; because His

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<sup>4</sup> John, i, 14.

Rom., xi, 33. Summa Theol., q. 81, a. 1-3.

<sup>&#</sup>x27;Ibid., q. 85, a. 3-5. 'Ibid., III, q. 1, a. 2.

mercy endureth forever." How truly David had spoken for us. When the Angels fell from their sacred mansions of bliss by their inordinate pride, they were irretrievably lost; no Redeemer was promised to them. But the case was quite different with regard to mankind. Immediately after the fall, a Redeemer was promised. Before His coming, belief in Him constituted the essential and fundamental point of religion. Just as there is no salvation now unless we believe in Jesus and do as He taught, so in the early ages, there was no salvation unless one believed that He was to come and fulfill all things. In the words of St. Paul, "when the fulness of the time was come, God sent His Son, made of a woman, made under the law; that He might redeem them who were under the law; that we might receive the adoption of Sons."

This fulness of time having arrived, "the Almighty word leapt down from heaven, from His royal throne" and "the Word was made flesh and dwelt among us. 18 How can our feeble minds ever conceive the greatness of this truth, the very foundation of our faith? So as to appreciate it to the best of our ability, let us meditate attentively upon the infinite bounty of the Word of God, Who, though infinitely happy in Himself because of His own essential felicity, was pleased to come down from heaven in order to take our nature upon Himself. Thus He would be able to suffer and die; and by suffering and dying on the cross He would reconcile mankind with His Almighty Father and thereby once again entitle us to the possession of heaven, from which we were excluded by our first parent's sin and transgression.

When we use the title the Word, of whom are we speaking? It is He Who was in the beginning with God, Who was God, and Who collaborated with the Father in creating all things; yes, He it is Who became flesh. He took human nature of the substance of His mother, uniting it to His divine Person. Being from all Eternity God, He could not cease to be God; but in Time, He was made perfect man. Two natures were united in the one person of the Son of God, without being intermingled or changed. Each nature was intact; yet their union was indivisible. Thus, God became incarnate, and Jesus Christ was and is perfect God and perfect man. To think of this mystery properly, we must bear in mind the union of the two distinct natures and the perfection of Christ's manhood.<sup>14</sup>

Ps., cxxxv, 26.

<sup>&</sup>lt;sup>30</sup> Genesis, iii. <sup>31</sup> Summa Theol., I-II, q. 98, a. 2 ad 4.

<sup>&</sup>lt;sup>23</sup> Gal., iv, 4-5.
<sup>23</sup> John, i, 14.

<sup>14</sup> Summa Theol., III, q. 2, ff.

In His divine Nature, He subsisted as the Second Person in the Blessed Trinity, eternally begotten of the Father and consubstantial with Him. His humanity was created in time and formed by the Holy Ghost in the womb of the Blessed Virgin Mary. St. Cyril says: "His two natures have knit themselves the one to the other, and in that nearness are as incapable of intermixture as of separation. Their cohesion has not taken away the difference between them. Flesh has not become God, but has still continued flesh, although it be now the flesh of God."

The term most startling to the mind's eye and filled with the deepest of meaning, is that of flesh. St. John is most emphatic and wants to impress upon us that the Word of God, the only begotten of the Father, did not manifest Himself or only take on the appearance of man and flesh, but was made flesh, that is, became flesh really and truly. Indeed how very expressive is the term flesh, and how strikingly it brings out the contrast between the human and the divine elements of the union. That very flesh, so despicable; that flesh, subject to so many miseries; that flesh, which is common to us and the brute creation, He, the almighty and eternal God took to Himself, rendering it common to Himself and us. He made Himself like unto us. He espoused our nature and made it His own. He remained confined in the womb of His mother, like other children. He became an infant like unto them, subject to all the humiliations, all the infirmities and all the weaknesses of that tender age. 18 How stupendous the marvel! how astonishing the humiliations! most of all, how amazing the annihilations which the only begotten Son of God underwent for us. The distance between man and the smallest insect that crawls on the ground is at least not infinite; but there always has been and there always will be an infinite distance between God and man. The Word incarnate has willed to humble Himself thus, for our sakes, and to unite in one and the same person two natures so different as those of God and man, the Lord and the servant, the Creator and the creature, the highest and the lowest, all that is great in Heaven and that which is little upon earth.

After considering the manner in which Our Divine Lord has humbled Himself in His Incarnation, let us observe His reason for this boundless manifestation of Love. St. Paul tells us that the aim of our Lord was to exalt us from our fallen state by making us partakers of His divine nature: "becoming poor, for your sakes; that through His poverty you might be rich." Thus we become with

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<sup>&</sup>lt;sup>16</sup> Ibid., q. 5, a. 1-2. <sup>16</sup> 2 Cor., viii, 9.

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<sup>&</sup>quot; Genesis, iii.
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<sup>&</sup>quot; Ibid., q. 5, a. 1-2.
" 2 Cor., viii, 9.

Him sons of God, and if sons, continues the Apopstle, heirs also,-"heirs indeed of God and joint-heirs with Christ." Thus we were raised to a higher degree of dignity than that from which we had fallen. Yes, the chief purpose of Our Lord was that since we "the children are partakers of flesh and blood, He also Himself in like (might be) partaker of the same: that through death. He might destroy him who had the empire of death, that is to say, the devil;" and that He might deliver us from his servitude.18 "He gave Himself for us, that He might redeem us from all iniquity and might cleanse to Himself a people acceptable, a pursuer of good works,"19

Oh God, how can we, such poor, feeble creatures, thank Thee for such an infinite manifestation of love and condescension? Surely the only fitting expression of our gratitude and the only one really acceptable to the Father, is a submissive adherence to the words and teachings of Jesus His Son. Woe to us indeed, if after God so loved the world as to give His only begotten Son,"20 we should make void this gift of gifts. Our prayer, dear heavenly Father, is that the coming of Thy Son into the world may be the means by which we will have life everlasting. Amen.

#### SNOW

SEBASTIAN CARLSON, O.P.

Befouled with sins of money, blood, and lust, That man has branded on its vernal crust, The world throws off its green, assumes the gown Of penitent, of grey and humble brown.

And Christ, Who would not see us die, forgives, And sends the snow. Again earth-beauty lives.

<sup>&</sup>lt;sup>17</sup> Rom., viii, 16-17. <sup>18</sup> Heb., ii, 14-15.

<sup>29</sup> Titus, ii, 14.

<sup>30</sup> John, iii, 16.

## TITLE AND ADDRESS

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OFTY learning and priestly piety united to genuine humility are indeed blessings in the world today. In fact, we might truly say that they are the only levers by which life moves upwards. Hence, it was a real joy to the members of the

Dominican Province of Saint Joseph to know that these qualities were to be honored by the conferring of the degree of Master of Sacred Theology on Father Edward Celestine Daly, O.P. During thirteen years of faithful service at the Apostolic Delegation and twelve years of teaching at the Dominican House of Studies, Father Daly has distinguished himself not only for his intellectual ability but also for his ready willingness to help all with whom he has come in contact.

The ceremony took place on September 28th in the Chapel of the Convent of the Immaculate Conception, Washington, D. C., before the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, and a distinguished gathering of priests and prelates. The Very Rev. T. S. McDermott, O.P., Provincial, celebrated a Solemn High Mass assisted by Rev. G. B. Stratemeier, O.P., as deacon, and Bro. Aloysius Segren, O.P., as subdeacon. Immediately after the Mass, His Excellency the Apostolic Delegate delivered an impressive address, paying tribute to Father Daly and the Dominican Order. At its conclusion, the Provincial, assisted by the Very Rev. A. M. McMahon, O.P., S.T.M., and the Rev. R. W. Farrell, O.P., S.T.D., as official witnesses, conferred the ring and biretta, the insignia of the degree, on the new Master.

Present in the sanctuary were the Auxiliary Bishop of Baltimore, the Most Rev. John M. McNamara; the Marquis Alberto Rossi Longhi, Charge d' Affaires of the Italian Embassy; Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University; Rt. Rev. Msgr. John J. Burke, C.S.P., National Secretary of the N. C. W. C.; Rt. Rev. Msgr. Patrick McCormick, Vice Rector of the Catholic University; the Very Rev. Msgr. Egidio Vagnozzi; the Very Rev. Msgr. Francis Hyland, Auditor at the Apostolic Delegation; the Very Rev. Msgr. Leo Binz, Secretary at the Apostolic Delegation; the Very Rev. Henry Vagas Galindo, O.P., former socius of the Master General; the Very Rev. R. D. Goggins, O.P., Com-

missarius of the Provinces of Argentine, Chile, and Peru. The Very Rev. Justin McManus, O.P., and Very Rev. Peter O'Brien, O.P., Priors respectively of the Houses of Study in Washington, D. C., and River Forest, Ill., were deacons of honor to Archbishop Cicognani.

The text of the address of His Excellency the Apostolic Delegate follows:

"It is a delightful and inspiring ceremony which we witness today in this Dominican House of Studies, the conferring of the title 'Doctor and Master in Sacred Theology' on Father Celestine Daly. We who are present here, and all who know him, are happy to see him receive this distinction, which, in the Order of Preachers, is the highest recognition accorded for eminence in doctrine, exemplary religious observance, and the use of both for the advancement of the Catholic Faith. The presence, however, of the new Master of Sacred Theology, and even more his own modesty of demeanor, counsel me against any eulogy I might wish to make on his qualities and virtues. For that matter there is no need to speak of him, because he is well known to all of you, and his excellent qualifications as well.

"Even though I leave aside every personal consideration and comment I can very opportunely call attention to the fact that the conferring of the title 'Doctor and Master in Sacred Theology' means, according to the tradition faithfully observed in the Dominican family, that those who are chosen for it, have attained the very heights of the Dominican vocation; and the fact is ascertained beforehand with the greatest care. It means that they excel in a doctrinal apostolate of study and the contemplation of sacred things, as in the exercise of a ministry either of preaching or of teaching.

#### Truth: The Dominican Vocation

"The word 'Veritas' was chosen to express this sublime vocation of the Dominican. It includes within its meaning the vast program of the Order of Preachers: Truth—the Divine truths of faith and morals, the truth of a sound theology and of the 'philosophia perennis' which knows no hesitance nor doubt, the truth which makes use of revelation and of reason and of every means placed by God at man's disposal, that truth which Jesus Christ eulogized so eloquently when He declared, 'The truth shall make you free.' The Dominican religious seeks with study and prayer to make his own this truth, not alone in an ordinary way, but in the highest degree

<sup>1</sup> John, viii, 32.

possible, to the end that he may be able to make use of it in the apostolate of leading and directing others to the God of truth.

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"Saint Dominic desired thus to found his Order, and first of all gave himself the example. Besides the liberal arts he studied profoundly Theology and the Sacred Scriptures, and afterwards he dedicated himself to preaching the word of God, to combating the errors and heresies of the time: in a word to leading men to the truth. 'Athlete' and 'champion of the Faith' he was called, and his religious, 'the Preachers,' were honored as the 'Pugiles Fidei et vera mundi lumina.'

"The history is glorious through seven centuries of the Order he founded. Its glory is manifest on the outside not only in the impressive grandeur of its Saints like Vincent Ferrer, Peter the Martyr, and Pius the Fifth, nor even in the outstanding characteristics of its Doctors, like Albert the Great and Thomas Aquinas, but in its many thousand works of every sort, its schools, its universities, its missions, its apostolate, its laborious service of the Holy See. And a particular characteristic of all these varied activities is the light of wisdom, a special imprint of intellectuality.

"All this appears from without. Within, the Dominican family prepares for its external works according to a golden norm, which is a watchword in the Order, and which sets forth the system of formation for every son of St. Dominic: 'Contemplari, et contemplata aliis tradere'—'To contemplate, and to give to others the fruits of contemplation'-'To contemplate in study and prayer, and to give to others the fruits of this labor.'2 It means not to be content, with any kind of study at all, but to ponder everything and weigh it in an examination which is at once deep and calm and which makes use of intellect and will and every human power. More than that, it means to join with study the exercise of supernatural virtue, to lead a spiritual life illuminated by grace, to act through love of religious vocation, and to have the zeal of real apostles. With such a preparation, the true Dominican cannot fail to give to others the benefits of contemplation, the fruits of prayer and study, and to do this with special success and wondrous efficacy.

# The Great Master: St. Thomas of Aquin

"It is your privilege, my dear Dominican students, to be trained in this school, a school which has most noble traditions in every part of the world. God willed to give to it a unique honor, a Master who

<sup>&</sup>lt;sup>1</sup> Constit., O.P., Nr. 134, p. 2.

was more an angel than a man, St. Thomas of Aquin, a teacher whose exposition of the truth shines forth more splendidly than any other the world has ever known. He is the great, even I should say, the greatest of the Masters. The Holy See has in very many documents proclaimed him the heavenly patron of all our Catholic schools. Philosophy and theology in all our seminaries and ecclesiastical houses are by explicit prescription of the Code of Canon Law to be treated 'ad Angelici Doctoris rationem, doctrinam, et principia.'a It should be your specially chosen task to study and to solve even the problems of our times with his principles and teaching. Keep up, my dear students, the beautiful traditions of your Order. Be among the first to advance the truth and to defend the faith with every means at your disposal. Cultivate your vocation with the piety and the zeal which are essential to your ecclesiastical and Dominican formation. You cannot but succeed if you carry on in this spirit of St. Dominic.

#### **Eminent Distinction**

"The honor which has been conferred today upon Father Daly is a worthy recognition of the right direction which the Dominican Superiors have given and continue to give their houses and schools in America. I am happy to share in your joy, and to join in offering the congratulations which with one voice are poured forth on this occasion by the many who know your worth and admire your faithful work.

"In particular I rejoice with the new Doctor and Master, and I desire to thank him publicly for the valuable help which for thirteen years he has rendered the Apostolic Delegation. His counsel has always been wise and sound, inspired by his rare virtue and the profound knowledge of Canon Law, which you know so well from his years of teaching here.

"It is you, his immediate Superiors, and his students of the House of Studies, who know best his merits and his worth, rather than the public generally. His daily duties and the class-room, the religious life and teaching, these are his constant occupation. They are little esteemed by the world perhaps, but they have the highest value for the direction of others along the pathways of virtue and of truth. It is the kind of life so many others of your Order have followed through the seven centuries of its history; and it is particularly due to such men as these, to their patient studies and their qualities of soul, that true theology has been preserved. It has been

<sup>3</sup>Can. 1366, § 2.

by their silent activity that sound doctrine has ever been imparted to the great benefit of human society.

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"To this worthy son of St. Dominic, to this deserving disciple of the Dominican school which has been able to focus the light of the 'Summa' of St. Thomas upon every sacred science, and not least of all upon Canon Law, to Father Celestine Daly we extend our blessing, our best wishes for his well-being and for his continued success."

### "HOSTIS HERODES"

Hostile Herod, cruel king, Why fear lest Christ be born? He who gives eternal crowns Your shadow-throne would scorn.

Starlight shows the Magi Light. From farthest East they bring Gifts that tell a stable-child Is God and Man and King.

Power never seen or heard Bursts forth in wondrous sign: Water lays its nature down And blushes—it is wine!

Jesus to the Gentiles shown,
Glory be to Thee,
To Father and the Holy Ghost,
Throughout eternity.

¹ Hymn for first Vespers of the Feast of the Epiphany. The Liturgy on this day commemorates the threefold manifestation of Christ to man: to the Gentiles in the Magi's visit to Bethlehem; to the Jews in the first miracle at Cana; and to the whole world as Son of God at His baptism in the Jordan. The Church, overlooking accidental differences—as she often does in her Liturgy—contemplates the essential oneness of the manifestation of Christ to men.

## # REV. WILLIAM CHARLES DALEY, O.P. #

On November, 21, 1936, the Province of Saint Joseph suffered the loss of one of its promising priests, the Reverend William C. Daley, O.P. Following an illness of some months, Father Daley died

in Holy Family Hospital, Brooklyn, N. Y.

Father Daley was born in Westerley, Rhode Island, August 1, 1897, the first of the four children of William M. and Ann Mallon Daley. He was baptized William Bernard. Elm Street School in Westerley was the scene of his elementary education. After attending Westerley High School for three years he secured a position as subscription manager in Mentor Association, New York Publishers, which he held from 1914 until 1918. In 1919, at Saint Charles, Catonsville, Maryland, he resumed his studies. His college course was completed at Cathedral College, Brooklyn, N. Y., 1919-1923.

William Daley received the Dominican habit at Saint Joseph's Priory, Somerset, Ohio, August 25, 1923, from the late Very Reverend Cyprian Brady, O.P., into whose hands he made his profession a year later. At Saint Rose's Priory, Springfield, Kentucky, and at the Dominican House of Studies, River Forest, Illinois, he followed the course in philosophy; and his four years of theological studies were made at Immaculate Conception Convent, Washington, D. C.. In the same city, on June 16, 1930, he was ordained priest by the Most Reverend Michael J. Curley, Archbishop of Baltimore.

The first two of Father Daley's six years in the ministry were occupied in studying history at Catholic University, Washington, D. C., where, in 1932, he obtained the master's degree in Medieval

History under Doctor Peter Guilday.

His second assignment was to Fenwick High School, Oak Park, Illinois, where he taught history and religion for the next four years. In the spring of 1936, ill health required Father Daley's release from his teaching duties. For several months he was stationed at the Dominican Convent in Newburgh, N. Y. Then, a month before his

death, he was taken to the hospital in Brooklyn.

On Monday, November 23, 1936, Solemn Requiem Mass was sung for Father Daley in Saint Vincent Ferrer's Church, New York City. The Reverend J. D. Donovan, O.P., was celebrant, assisted by the Reverend J. A. McFadden, O.P., deacon, and the Reverend J. M. Sweeney, O.P., subdeacon. The three were classmates of Father Daley. Before the very large number of clergy and laity present, the Reverend F. J. Baeszler, O.P., president of Fenwick High School, preached the funeral eulogy.

To Father Daley's two sisters, Dominicana extends sincerest sympathy. May he rest in peace! D.E.C.

## BROTHER JOSEPH CORCORAN +

On September 14 of this year, at the age of sixty-eight, Brother Joseph Corcoran of our Order and Province, passed on to the eternal world. Irish-born in Tuam, County Galway, he was the youngest of eight children of Martin J. and Nora C. (Walsh) Corcoran. Brother Joseph, then Patrick Joseph Corcoran, attended the National Schools in Ireland and, while still a young man, came to the United States and dwelt in Philadelphia along with Patrick Mullahy, now Brother Dominic

Mullahy, O.P., of St. Catherine's Priory, New York.

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In the Spring of 1894, Brother Joseph, in the company of Brother Dominic, began his tertianship at St. Dominic's, Washington, D. C. At its completion he was sent to St. Rose, Springfield, Ky., there to make his novitiate. On June 24, 1898, he was professed and then sent to St. Vincent Ferrer's, New York. From this time until his death he was assigned to various convents of the Province: from 1901 to 1905, at Holy Rosary, Minneapolis; from 1905 to 1909, at the House of Studies, Washington; from 1909 to 1910 at St. Mary's, New Haven; and from 1910 until his death, at St. Antoninus, Newark.

His funeral Mass was celebrated by Father W. J. O'Leary, O.P., assisted by Father J. R. Caien, O.P., deacon, and Father A. B. Dionne, O.P., subdeacon. The last absolution was pronounced by the Very Reverend Provincial, T. S. McDermott, O.P., assisted by fifty priests of the Order. The Very Reverend P. A. Maher, O.P., Prior of St. Catherine of Siena, spoke most impressively of the religious character of Brother Joseph as an obedient son of St. Dominic during his life of thirty-nine years in the habit of his Order. Down through these long years of service, Brother Joseph was to all a gentlemanly and kind religious.

He is survived by three sisters, one of whom, Nora T. Corcoran, lives in Philadelphia. The other two, Mary E. Corcoran and Mrs. Kate Daly, are both still in Ireland. To these and to his other relatives and friends we extend our sincere sympathy.



The Spirit of Mediaeval Philosophy. By Etienne Gilson. 490 pp. Chas. Scribner's Sons, New York, N. Y. \$3.50.

For Etienne Gilson, the essence of medieval philosophy is Christian philosophy, and "the spirit of medieval philosophy is the spirit of Christianity penetrating the Greek tradition, working within it, drawing out of it a certain view of the world specifically Christian." He is well aware that the very idea of a Christian philosophy has been held to be impossible; but for him the concept of Christian philosophy "does not correspond to any essence susceptible of abstract definition, but rather to a concrete historical reality, as something calling for description." Accordingly the whole purpose of his book is "to reveal in history the presence of an influence exerted on the development of metaphysics by the Christian revelation." The resulting philosophy is called Christian philosophy, and its content is "that body of rational truths discovered, explored or simply safeguarded, thanks to the help that reason receives from revelation."

The demonstration attempted is purely historical. The author chooses some of the master problems of philosophy, such as being, providence, personality, free-will, law, and morality. He endeavors to point out how the medieval philosopher, be he Peter Lombard, Saint Thomas or Duns Scotus, developed and completed the Hellenic tradition on these concepts in a way that *de facto* manifests the in-

fluence of Christian revelation.

As the author realizes, "the task is immense and full of pitfalls." Yet he makes the venture, and if one grants his acceptation of his terms, his thesis is plausible enough. The inductive nature of the book makes it a contribution not so much towards the solution as the reconciliation of the contentions of the opposing camps of deductive reasoning on the question of the possibility and existence of a Christian philosophy.

M.B.

Reality and the Mind. By Celestine N. Bittle, O.M.Cap. 390 pp. Bruce Publishing Co., Milwaukee, Wis. \$2.25.

The everyday facts of knowledge are so evident to the ordinary man that any question or doubt regarding their veracity seems almost incomprehensible to him. He knows things, and he is certain that his knowledge of them corresponds to reality. In spite of this certainty, it is necessary to subject human knowledge to a critical and scientific examination, because some of man's spontaneous convictions of the past have been proved false. So it is incumbent upon philosophers to establish the rational foundation and veridical validity of human knowledge. Reality and the Mind takes the reader on a journey of critical investigation through the various solutions of the fundamental questions of Epistemology. Positive solutions are the object of such an examination, for a negative answer means intellectual bankruptcy of all human knowledge and science.

Considering first of all the possibility of human knowledge, the author emphasizes the imperative necessity of a correct start on the epistemological jaunt. He examines and condemns skepticism and Descartes, universal doubt, then outlines the rational foundation of the three primary truths of Dogmatism. He likewise shows the impossibility of the position of Cardinal Mercier, who, attempting to dig deeper, really dug himself into skepticism, from which he extricated himself by unwittingly accepting the three primary truths.

A major portion of the book is devoted to the question of the validity of human knowledge. A long history of modern philosophy is given, in which philosophers from Descartes to Whitehead, and solutions from Ultra-Spiritualism to Objective-Realism are paraded before the reader's eyes. Their one point of unity is disclosed—that of attempting to bridge the Epistemological gap, which had been excavaded by Descarte's doctrine of antithetical dualism. After wading through the lengthy solutions given by modern philosophy, the reader will undoubtedly sigh with relief at the common sense doctrines of Scholastic Presentative Realism.

Of course, the greatly disputed question of the trans-subjectivity of secondary qualities comes in for a long discussion. Are they formally objective or only causally so? The author admits that the well founded view that all sense qualities are objective without exception, explains the facts so fully and convincingly and is so backed up by the universal conviction of mankind, that it amounts practically to a scientific and philosophic law of nature. However, he seems to be somewhat enamored of the opposite side, for he proposes it as a very possible and likely theory, and strongly defends it against the charges of partial Idealism and potential Skepticism. He appears to assume falsely that modern objections against the trans-subjectivity of the secondary qualities have not and cannot be adequately answered by the Scholastics. His defense is by no means compelling and seems

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inconsistent with his general purpose of avoiding the pitfall of Skepticism.

Before considering the criteria of truth, the author gives a detailed study and history of the problem of Universals. He completes his investigation with a splendid exposition and defense of the truth value of inductive and deductive reasoning.

The author has included much that is not strictly within the province of Epistemology, with the purpose of making the treated questions clearer for those who are not acquainted with the subject. Although he attempted to eliminate as far as possible the bugaboo of terminology, he had no more success than his predecessors. However, the glossary of definitions is most useful, and the recapitulation added to each chapter will be helpful to all. Father Bittle's book is excellent supplementary reading, perhaps even—with certain limitations—a good textbook; but that it will prove interesting to the general reader, as its author hopes, seems unlikely.

R.M.G.

Restoration of Property. By Hilaire Belloc. 144 pp. Sheed & Ward, New York, N. Y. \$1.50.

Restoration of Property is not a complete treatise on the question of private property. Its aim is merely to set forth the ways of recovering economic freedom. At the outset Mr. Belloc admits that his solution is not a perfect one, that it is deficient in some respects, but that it is sufficient to give freedom to the individual.

Supposing that economic freedom is a worthwhile good, the author starts to work out his problem. As the basis of his solution he proposes two principles necessary for success. The first is decentralization of resources and the second protection by law of the newly distributed property. Guided by these principles he sets forth the plan for the reëstablishment of three classes of men, the small distributor, the craftsman, and the farmer. In regard to these groups, the application of the first principle is not a very difficult task, for there are many in each class who have kept their independence. The second principle demands the cooperation of the state, for the protection advised by the author is that of legally established guilds and of a system of differential taxation against those either within or without the groups who would attempt to centralize power. As to large corporations whose existence is necessary, there should be a distribution of shares to many individuals and also a differential tax governing the number of shares allowed to each.

The treatment of the subject is characterised by the author's desire to effect some result here and now. He is for immediate ac-

tion. Though he doesn't overlook the position of those who believe that a requisite condition for the recovery of economic freedom is the education of the people in the correct philosophy of values, Mr. Belloc holds that practical works should accompany this work of conversion. The situation, he admits, is not very encouraging, for under present government there is little chance of obtaining the needed legislattion. Yet some start must be made, some example of economic freedom must be given that the people may learn to appreciate and desire it. Mr. Belloc has made such a start.

C.T.

Fire on the Earth. By Paul Hanly Furfey, Ph.D. 156 pp. The Macmillan Company, New York, N. Y. \$2.00.

Fire on the Earth is a plea for supernatural Sociology, for a Catholic system of social thought and action based upon Revelation. "That is to say, its most distinctive principles must be revealed truths. . . . It is quite frankly other-worldly, quite frankly more con-

cerned about Heaven than about the earth.'

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Such a plea is fitting at a time when Catholic sociologists in imitation of modern humanitarianists are too likely to forget the supernatural character of the end of their subject. Doctor Furfey points out and emphasizes the fact that true Catholic sociology must be built on the loftiest ideals, and not on ones that are merely acceptable. He indicates the vital forces behind Catholic social thought and action—grace and the virtues. He contrasts the Kingdom of God and the Kingdom of Satan, and in the latter half of his work drives home the principles he has laid down by answering four interesting questions: What is the place of Catholic sociology in politics? What does the Christian's duty to bear witness to the truth involve? Are there worldly activities from which the good Christian should abstain? And is true Catholic sociology workable here and now?

Fire on the Earth is a long step in the right direction. It is a valuable contribution to Catholic thought merely as a presentation and clarification of practical present day problems. But it undertakes also to meet and solve these problems. Doctor Furfey's answers will not find universal approval; but in some instances at least, this will be due not to mediocre standards, as the author leads one to believe is his opinion, but to a reasonable disagreement over the selection of

means to the end for which all are striving.

This reviewer can not subscribe to many of Doctor Furfey's sentiments. One would gather from his work as a whole that it is impossible to mix caution and moderation with certain practical conclusions which in the author's opinion follow necessarily from ideal Catholic doctrine.

In particular, disedification at a Catholic's use of prayer book or Rosary at Mass is unreasonable. The implication that a just war is impossible today is much too sweeping a doctrine. St. Joseph Cottolengo's manner of financing charitable works was not the ordinary method. God's ordinary Providence is usually the norm of action

and this dictates preassurance of financial support.

The above enumeration is, of course, not complete. With full knowledge that the idea will not meet with the approval of Doctor Furfey, this reviewer would sum up this portion of his criticism with the suggestion that the work would not suffer by the inclusion of a chapter on prudence in the application of the solutions it proposes. With the above reservation, Fire on the Earth is heartily recommended.

W.C.

A Humane Psychology of Education. By Jaime Castiello, S.J. xxiii-254 pp. Sheed and Ward, New York. \$2.50.

A stimulating book on education is a rarity. This book is not only stimulating by wholesome, interesting and solid—a distinct achievement for any author. Naturalism, Mechanism, Positivism and Behaviorism have bound American education hand and foot. The lamentable result from our point of view is that they have percolated in some form or other through our Catholic Colleges and Universities. In our mad desire to be up to date we have frequently sacrificed our priceless heritage for the proverbial mess of pottage. Newness and truth have been accepted as correlative terms, so that a student is urged to accept S. R. bonds rather than a spiritual substantial soul. Dewey, Thorndike, Rugg and Kilpatrick are accepted as saviors of American education rather than the modern four horsemen of the Apocalypse. To criticize these men objectively is frowned upon in educational circles as being un-progressive and un-American. Traditional educational theory and practice are assumed to be but dead bones of the past. We must shudder at the very thought of examining them, much less resurrecting them. Religion and the supernatural are unwarranted inclusions in contemporary educational trends. Only those misguided individuals who "wear their collars backward" insist on according them a place in the scheme of American education.

When one reflects on the part the school must play in the social structure of the nation, it is saddening to speculate on the pernicious effect these educational "gods" are having in our economic, political, moral and religious life. Hundreds of teachers, consciously or unconsciously, are deeply steeped in naturalistic tenets and consequently openly or covertly are indoctrinating the youth of the land with false notions concerning their nature, origin, destiny and place in society.

Man-made morals, a theory of life in which man finds himself continuous with animal nature and not superior to it, a religious fanaticism for the all-sufficiency of scientific methods and measurements—these and countless other teachings do violence to the nature of man and destroy the distinctive mark by which man can claim to be man and not an animal or an angel.

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A Humane Psychology of Education is a blessing for the field of education. Written in a clear, popular, light vein, with happy illustrations and examples, it is nevertheless thoroughly solid food, wholesome, nourishing and what is more important, easily digestible. We recommend Dr. Geoffrey O'Connell's dissertation on Naturalism in American Education (Catholic University) as a companion volume to this work of Dr. Castiello. The former should be read first as it gives a penetrating philosophical exposition of the actual teachings of the "American gods" in education.

Louis Mercier's preface to the present volume is fundamental in setting the stage for what follows. He points out that there are two fundamental conceptions of life: this-worldliness, and this-worldliness plus other-worldliness. Since educational theory follows philosophical theory, true education must be interpreted in terms of the whole of reality. In his introduction the author states his purpose and throughout the rest of the book lives up to his advance notice. Three sections comprise the book, the first being an analysis of thought, creative power and self-making activity as contrasted with "association," "conditioning" and "bond-making mechanisms." The spiritual nature of the former postulate a spiritual source. With honest and clean thrusts of his rapier-like pen, Castiello destroys materialism, behaviorism and all organicist psychologies. In this section is found a critical analysis of completion tests, true-false tests and intelligence tests. The psychology of habits and the role of morality in life, as found in St. Thomas, are vindicated and contrasted with contemporary naturalistic theories.

The second part of the volume considers the principal study courses and their relation to the intergation of personality which is the aim of all education. The modern confusion as to the meaning of personality is avoided when the author carefully distinguishes between the psychological and social meaning of the term. Language, history, science, philosophy and religion as the basis of education, are investigated with the consequent castigation of utilitarianism, diletantism, superficiality and glibness. Philosophy, the unifying and central element in education, is a necessity, if things are to be judged in their totality and all one-sided theories rejected. Dewey is no

doubt in the author's mind when he pleads for reflective thinking against that activity which inevitably wears any mind threadbare. Great heights are attained when religion is discussed as the core of all education, and the role it must play in the school is outlined. The elective system is thoroughly discredited by Castiello, for he maintains it places all subjects on the same plane of equality, "which is to be color-blind." Herein we would remark that it is the abuse of the elective system which is wrong, for, under the careful guidance of competent counsellors, the elective system could mean more than different courses being like mere peanuts in a bag; for clearly it makes no difference which peanuts one eats and in what order. The defense of the classics against Paulsen is rather long-winded and out of proportion to the rest of the book. Their value is more or less recognized by educators. What is disputed is the imposition of them on all students indiscriminately.

The final section of Dr. Castiello's book deals with the personality of Christ and the necessity of His influence on educational theory and practice. The responsibility of the school for the personality of its students and the inspiration of the teacher are carefully noted. The volume closes with an appendix listing suggested topics for discussions in each chapter and suitable references and readings. While the book is not heavily documented, this in no way detracts from its distinct contribution to American education. The author rightly refuses to sacrifice one jot or tittle of the great heritage of Christian thought; and yet his study was pursued not on a priori grounds but from an empirical and experimental standpoint. We hope that other students will come to the front and meet the challenge of Dewey, Thorndike, Rugg, and Kilpatrick on their own grounds—as Dr. Castiello does—and thus destroy forever the malign influence they have exerted on American education.

#### The Odyssey of Francis Xavier. By Theodore Maynard. 365 pp. Longmans Green & Co. \$2.50.

Mr. Maynard's latest work presents a very interesting and descriptive exposition of the missionary activities of the great apostle of the Orient. The author brings to life by means of his own intimate knowledge of the East, the many scenes of the Saint's apostolic zeal. His detailed description of India and the history of its people are fascinating. The narrative takes on a definite historical trend, and it is within this setting that the accomplishments of Francis are revealed. To understand fully the obstacles which the Saint had to overcome, this historical background is necessary.

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Motivated by an intense love of souls, Francis is portrayed not only as a true Ambassador of Christ but also as a real human being. At an early age he set out for the University of Paris. It was there he met Ignatius Loyola, the founder of the Society of Jesus. Many years passed before Francis decided to throw in his lot with Ignatius. On the feast of the Assumption, 1534, Ignatius together with Francis and five other companions pronounced their vows. It was not until September, 1540, that the Company was approved as a religious Order, at which time Francis was in Lisbon. At the request of King John of Portugal Ignatius consented to send two of his Company to India. For this work Francis was chosen. At last his desire to preach to the heathen was to be fulfilled. His task was not an easy one. It required a man of great sanctity, prudence and fortitude to overcome the obstacles he encountered from within and without. From India he journeyed to Japan where he met comparative success. His one dream was to bring Christianity to China, but God saw fit to call him to Himself before this could be realized.

Mr. Maynard does not sacrifice the truth for the sake of edification. He presents the facts as he sees them and leaves the reader to draw his own conclusion. This work as a whole is to be recommended. It will serve as a memorial to the life of one who has been hailed as the greatest Apostle since the time of Saint Paul. J.A.F.

# Catherine Tekakwitha. By Daniel Sargent. 246 pp. Longmans, Green & Co., New York, N. Y. \$2.00.

Daniel Sargent's Catherine Tekakwitha is more than a biography of a unique and pure Indian maiden, for the author has taken his heroine not only as an individual but also as a type. Catherine is the Christian Indian. As such she crowns the Christian missionary zeal of the sixteenth and seventeenth centuries; as such she fulfills at last the destiny of a race that had waited long. Catherine is the point of convergence of diverse stories, and Mr. Sargent tells them well.

Behind Tekakwitha is the past of her ancestors, the Algonquians and the Iroquoians (for she was one of the stock of both). Mr. Sargent has analyzed the character of these two peoples. The Algonquians were spiritual but passive, almost quietists. "They were the symbol of pagan patience, of the noblest of pagan patience, that which in various primitive tribes believed still in a High God, and waited for him to give them they knew not what." The truth they had apprehended but vaguely, and it was becoming more vague as the years wore on. Their religion was, at best, unhappy, blind. The Iroquoians, on the other hand, were intensely active. They prized a

material culture identified with their nation. Not content to wait, they wished to be gods. "By owning a precious treasure of traditions, and by binding themselves into a sacred body, a church, they wished to be more than men." But the Iroquoians, though in most respects antithetically, had this in common with the Algonquians, that in the

drama of life they were "playing a tragic part."

But there were some Indians, such as Kyrn, Anastasie, Marie Threse, Hot Powder (a very interesting character), whose roles were not tragic; and Catherine Tekakwitha's was triumphant. Behind this exception lies an epic of European history, for Catherine was made possible under God's Providence only by the flaming up of an ardor for the conversion of the New World that brought to the fore characters strong enough to overcome great difficulties—women like the two Maries de L'Incarnation and the Marquise de Guercheville, men like the intrepid Jesuit missionaries.

To view Catherine Tekakwitha with Daniel Sargent, then, is to take in a broad perspective. Unexpectedly, a prodigy appears among a people reputed savage. Yet, viewing Catherine's spiritual blossoming as "the climax of a long drama," we do not exclaim, "How suddenly she has come," but rather sigh, "How long, how long, the world waited!"

I.C.M.

Characters of the Reformation. By Hilaire Belloc. 342 pp. Sheed and Ward New York, N. Y. \$3.50.

Because of its illegitimate beginning, its see-saw progress, and its monstrous consequences, the Reformation will always be an important point of history. Behind the factual knowledge and chronological data are the men and women who peopled that period. Hilaire Belloc gives us twenty-three studies of twenty-three characters from the time of Henry VIII to the time of Louis XIV, who were important figures or figureheads in that important period of history.

In the first chapter of his book, Mr. Belloc gives concisely an outline of the whole period of the Reformation. The following chapters treat the characters individually, and in them the outline is more fully detailed. The figures of the English tragedy "on which all that was to follow turned," arise in order: King Henry VIII, Catherine his Queen, Anne Boleyn, his paramour, Thomas Cromwell, his minister-master, Sir Thomas More who withstood him, Thomas Cranmer, his ecclesiastical agent, Stephen Gardiner, Clement VII, the Tudor Queens, Mary and Elizabeth, Mary Stuart, and the great William Cecil. The next described are men of the seventeenth century: Henry IV of France; James I of England; Emperor Ferdinand;

Gustavus Adolphus, the military genius in the pay of the greatest statesman, Richelieu; then Laud—to illustrate the internal difficulties of Protestantism—finally Oliver Cromwell. Two unexpected figures are included, Descartes and Pascal. The last chapters deal with William of Orange and Louis XIV.

There you have the twenty-three figures chosen to illustrate his thesis: the rise of religious revolt; the recognition of its existence; finally the seventeenth century drawn-battle to suppress it—England all the while being the pivotal point, because, Protestantism would have died by its own hand had England remained faithful, and today there would be a united western Christendom. Thus the Reformation, in its inception a religious issue, grew into a political problem with avarice and nationalism as its offspring—whose progeny exist in our own day.

Perhaps it is St. Pius V rather than "St. Sixtus V" than the author intends on page 239—at any rate, sources available do not show Sixtus V as being sainted. There certainly was a supernatural element about the now canonized Thomas More's tenacity, and perhaps it was the working of two gifts of the Holy Ghost, Understanding and Knowledge, that fostered his resolution and gave him heroic faith.

R.H.A.

On Being Human. By Paul Elmer More. 202 pp. Princeton University Press, Princeton, N. J. \$2.00.

With few exceptions, every essay included in this third volume of the New Shelbourne Essays appeared originally in the American Review or in its forerunner, The Bookman. A few titles will suggest the fields into which Paul Elmer More's thought sallied in the present work: A Revival of Humanism, Irving Babbitt, James Joyce, Proust: The Two Ways, Religion and Social Discontent, The Church and Politics.

In treating of the first two subjects mentioned, it would seem that More would be on territory that ought to have been covered again and again by humanistic thought cavalry, but his thought is still amorphous on important battleground. It seems strange that it was not until 1930 that he was provoked—the concurrence of critics and his own reflections were responsible—to see a rather obvious lack in humanism. He feels keenly the difficulty of the relation between religion and humanism, but his discussion of it does not give a solution that will satisfy anybody, not even himself. It is elementary but important to remember that the validity of Christianity depends upon its inherent truth and not upon its adaptability to correlation with the humanistic system. Catholicism is valid only if it is true; it neither

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gains nor loses in validity whether its doctrines dovetail or not with the teachings of humanism.

More's devotion to his friend Irving Babbitt is admissible from one point of view, but there is a chance that certain aspects of Babbitt's teaching may prove an impediment to More's arrival at the complete truth. In the latter's efforts to present and elucidate a sort of last statement by Babbitt, there can be found in a brief passage three phrases which appear at times characteristic of some phases of Babbitt's thought,—"a something"—"dimly aware"—"in some untraceable manner." Again, it is elementary but important to maintain that something is not made true merely by Babbitt's statement that it is so; if it claimed to be the truth, philosophical or experimental, evidence must be marshalled in proof.

May Paul Elmer More and the entire humanist school be comprehensive in their study of man so as to include his source and his destiny; and when these two are found to be identified in a Personal Being, may they accept His revelation. For this they must pray.

# The Autobiography of G. K. Chesterton. 360 pp. Sheed and Ward, New York, N. Y. \$3.00.

It is the peculiar function of an autobiography to present a picture of a man's life as he sees it himself; and in that sense the present work is well named. But in the sense that an autobiography gives a complete view of a man's life, certainly the term can not be applied to this book. There were many doctrines which Mr. Chesterton made jokes of in his life, but he did not make a practice of joking about people. Yet in his own case he invariably reversed the process. His beliefs and doctrines were very serious and sacred to him, but he never ceased poking fun at his own person. So it is that the record which he wrote of his life is a medley of very serious considerations of his doctrine and other people's persons, and of equally humorous stories about queer doctrines and his own queer self. His book is a sheaf of very interesting memoirs, but it is far too incomplete to merit the name of autobiography.

A graphic and analytic picture of the Victorian period into which he was born, of the politics, art and religion of that day and this, of great literary and political figures he had known, are poured in his inimitable fashion into the pages of this book to make a narrative interesting and amusing. But he wrote, as always, more of doctrines and ideas than of persons, and more of his own ideas than of himself. He remarks, "I could not be a novelist; because I really like to see ideas or notions wrestling naked, as it were, and not

dressed up in a masquerade as men and women." The remark is verified in his autobiography; for while it begins with some lights of the general background of his life, it hardly contains more of his personal life than many of his volumes of essays.

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While the book does not justify the claim of the publishers that it is "a story, carefully and even architecturally told"—much of Chesterton's charm was due to the fact that he was seldom careful or architectural in his writings—it is an interesting and very worth while work. The important men and matters of our time are pictured in its pages with a clarity and depth which were peculiar qualities of Chesterton. Flashes of wit abound on almost every page; and of stories which incite to genuine laughter there is no end. To the very end, the book makes pleasant reading. But those who knew and loved Chesterton will probably close the book wistfully with the wish that he had devoted more of it to himself.

F.M.M.

# A Papal Chamberlain. By Francis A. MacNutt. 398 pp. Longmans, Green & Co., New York, N. Y. \$3.50.

For interesting and light reading the Catholic Book Club could have made no wiser selection than the autobiography, A Papal Chamberlain. Written in clear and flowing style, it makes no claim to philosophical or scientific value. Its merit lies in the recounting of the main and vivid incidents of the author's life, which revolved around the Church at large and the Vatican in particular.

Francis MacNutt was born of a Protestant family in a small American village. At an age when children ordinarily receive the use of reason, this precocious child suddenly found himself confronted with the huge problem of becoming a Catholic. Drawn by curiosity, he had entered the Catholic church and almost instinctively "found himself at home." Despite the opposition of his family, and to some extent of the pastor, he managed to carry on a conspiracy with a few nums who willingly instructed him in the faith.

He describes his early school days, his home life under the tyrannical rule of his aunt "shrewish but lovable." Unlike his brother and his school companions, he fatalistically decided that he could not settle down. He did not know what he wanted; changed to one school after another, until his uncle in despair dispatched him to Europe in the hope that travel would open some avenue to a profession in life. In Rome he met members of the Catholic hierarchy, and before long entered the Church. Believing that he had a call to the priesthood, he made several attempts at clerical studies. Finally he enlisted as a papal chamberlain.

Within the circle of the Vatican court he came into contact with the great ones of that world. Popes, Cardinals, Emperors and Princes file past in the pages of the book, and he has an interesting incident to relate about each. His descriptions of the ceremonies of the Vatican are complete to the minutest details: conclaves, councils, secret conferences—even the petty jealousies of lesser officials, fall under his keen observation.

Commissioned with diplomatic work both by the Popes and the American Government, his life was one of incessant travel; America, Europe, Asia, and even Africa were scenes of his labor. Everywhere he found life interesting, and he has set down his impressions for the interest of others.

The book can be compared with the life of another famous convert, John L. Stoddard. It will prove interesting to those who are curious about the inner life of the Vatican and the social activities of the diplomatic corps of European and American nations. U.C.

Voltaire. By Alfred Noyes. 643 pp. Sheed and Ward, New York, N. Y. \$3.50.

Judged exclusively on literary standards, this is easily one of the finest works Mr. Noyes has written. But therein lies its danger; for the literary beauty of the book is so dazzling and its magnetic interest so powerful, that the reader is likely to be led blindly to accept its thesis, viz., that Voltaire was in reality a virtuous hero who has been maliciously calumniated.

E. S. Haldane anticipated by twenty years the white-washing intentions of Mr. Noyes. But the biographers and historical critics of Haldane's time as well as those of the present day, using their sources scientifically, have come to conclusions concerning Voltaire that are at variance with those of Haldane—and now of Noyes. The former have branded Voltaire as a radical destroyer. Haldane and Noyes have lifted him to the pedestal of a salutary reformer, and have placed on his head the crown of a defender of truth and justice.

Mr. Noyes reaches his conclusion by essaying the rôle of psychobiographer; by interpreting Voltaire's letters and plays not according to their obvious sense, but rather in relation to Voltaire's state of mind or condition of the body at the time, as these seemed to be to Mr. Noyes. For the excellent case which he presents in defense of his thesis, the author is to be commended. But he is not the last word on the subject. The letters, essays, and plays of Voltaire provide just as much evidence to support opposite conclusions and interpretations.

In the prefatory note, the author makes capital of the fact that he was permitted to use the Isham Collection of Boswell Papers. It is rather singular to note that this same collection was refused a place in the Rolles National Source Book of English Sources, on the grounds that the Papers were incomplete, and, moreover, bore strong

evidence of fraud and forgery.

Another point. Mr. Noyes either undervaluates or ignores the influence of the English enlightenment on Voltaire. He fails to render it even the tribute of brief consideration. A comparison of Voltaire's writings with those of Shaftesbury, Tindall, and Chubbs, clearly points to the Lockeian influence at work in both French and English writers. It is true that by reason of conditions in France, Voltaire's writings took on a far sharper and more virulent tone. However, the academic Deism of the English and the biting, sarcastic crusade of Voltaire against what he termed the forces of obscurantism and oppression, have one thing in common: they are unrelentingly alligned against many of the traditional tenets of Catholicism.

Mr. Noyes draws an interesting picture of the epistolary relations between the erudite Benedict XIV and Voltaire, but fails to present the complete picture. Some of the letters that passed from the Pope to Voltaire contain sternly phrased warnings, and one,—that of July 10, 1746,—condemns Voltaire's attacks against devotion to the Saints. Cf. Liberi Epist. Pontificalium, Vol. 16 (Innsbruck, 1906). One thing is certain, no matter how favorably inclined we may be to the thesis of Mr. Noyes that Voltaire never separated himself from his religion, there is no gainsaying the fact that he aided in

separating a large part of society from it.

This volume may well be styled a novelized biography, having all the attractiveness and appeal of the well penned novel, with a serious attempt to include a rigid adherence to fact.

J.M.

Wrestlers With Christ. By Karl Pfleger. Translated by E. I. Watkin. 297 pp. Sheed & Ward Inc., New York, N. Y., \$2.50.

The struggling journey of a single soul through the dark night of sin and error into the bright dawn of righteousness and truth, if competently written, is a story well worth reading. Karl Pfleger in Wrestlers with Christ has given us such a book for its deals, competently and understandingly, with seven such journeys. To be sure, not all the journeys involved struggle; and not all the souls walked into the bright dawn; but the book contains enough of the necessary combination to be of immense interest.

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of ord vide orewrestlers are seven, all of them writers: Bloy, Peguy, Gide, Chesterton, Dostoievsky, Soloviev, and Berdaiev. Because they wrote, Karl Pfleger's task of interpreting them was, from one aspect, made easier. But because what they wrote was so out of the ordinary, so highly individualistic, so tempered (Chesterton excluded) by prevailing mood and fancy, so subtle with the subtlety of intellectual shrewdness, Karl Pfleger's task was very difficult. However, his acquaintance with the works of the seven is not a relation of a few years' standing, nor has his reading of them been superficial. Add to this the fact that he himself is possessed of a facile and broad mind, a capable faculty of expression, and an incisive sincerity of purpose; then one must conclude that Wrestlers with Christ is an important book.

Throughout the whole of the book the reader is kept fully aware that everything is revolving around Christ, no matter what individual of the seven is under discussion, no matter through what tortuous and terrible channel the discussion has led. The author in interpreting the experiences and the writings of a man like Gide (now an apostate) must necessarily enfold many disturbing and horrible things; but even in considering the most abject and sinister failings of a Gide or a Bloy, Pfleger manages to separate the sin from the sinner and shows, that behind each wayward and perverted search for peace and happiness lay the tremendous urge for union with Christ.

The first three sketches of the book most properly belong under a title such as Wrestlers with Christ, for most certainly they contain moving accounts of close and fierce spiritual combat. And Gide the Prodigal has left his Father's house once more to squander his substance in foreign lands. He once admitted Christ the victor, but has now returned to the mat again, this time wearing the red robe of Communism.

Chesterton's place in such a group (i. e., of wrestlers) is not so easily seen. One almost instinctively visions him as always and irrevocably on the side of Christ. Still, Pfleger's essay on the great Englishman is, to this reviewer's mind, one of the most engaging and enlightening of the seven.

The final three essays deal with Russian writers, and in these the author seems to veer somewhat from his usual method of treatment. While still emphasizing, with a fine critical exposition, the central importance Christ plays in all the literary output of Dostoievsky, Soloviev, and Berdaiev, and the supreme place He holds in their philosophy of life and living, Pfleger gives much time and space

—especially when writing of Soloviev and Berdaiev—to the question of union between the Latin and Russian Churches; and seems willing to concede too much to the tenets of Eastern Orthodox theology.

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in ace Angels' Mirth. By Ethel Cook Eliot. 299 pp. Sheed & Ward, New York, N. Y. \$2.00.

This is a novel concerned with a thesis rather than a tale. Yet the story itself is never obscured by the moral proposition which provokes it. Nor is the contrary true either, for the definite attitude of the authoress towards divorce is graphically though not dogmatically asserted.

Such a novel, of course, would usually be dull. However the extraordinary facile prose of this one ever entreats the reader's interest. It effects this by mirroring in the earnest mind of a young lady, what a harrowing situation an imminent divorce can create in the lives of those effected by it. Mary Stevens, the sixteen-year-old daughter of a widower whose love for a married woman is the occasion of the divorce, finds herself forced to grope through the entanglements her father's love creates in both her own life and the lives of the children and husband of his wedded lady love.

First of all she comes upon her own supernatural significance in life, and then upon the realization that the strange but too human behavior of her father and Mrs. Sands, her future step-mother, is unassuringly tenuous. Mrs. Sands, too, becomes aware how unpromising is her prospective and promiscuous marital relationship, and she shelters herself in an irretrievable tragedy. Indirectly is the theme of the story borne upon the children, to suggest how unhappily would the fickle conduct of their elders rebound upon themselves. Thus is contrived a fairly good story of the Kathleen Norris mode; at times naive, but never dull, and always proving itself profitable reading for anyone.

But it lacks the impressive depth which could make it a great story, because it never reaches sufficiently beneath its characters to explain or explain away their idealistic or errant urges. It uncovers their glittering individualities without every probing the motive force which urges them to live decently or otherwise. Had Angels' Mirth but pierced the surface of human conduct, it would have been an arresting contribution to Catholic literature.

B.L.

#### DIGEST OF RECENT BOOKS

DEVOTIONAL: The Holy Bible, an abridgement and rearrangement by Ronald Knox, is a work intended to incite more people to read the Bible. The author gives a very complete outline and reference list per-taining to his work which make easy access to the Bible itself. He does not treat the Old or New Testament in their entirety, but only the parts necessary for a good knowledge of the Christian faith. Though the work fills the author's intention admirably, yet the footnotes seem too few for real completeness, but we must not forget that this work is not the Bible.

(Sheed & Ward, New York, N. Y., \$3.00.)

That devotion to the Sacred Heart can be an aid in making our lives Christo-centric, is demonstrated in The Sacred Heart of Christ, by Reverend F. Konz, O.M.I. In this book, which is intended for Spiritual Reading, the author devotes a short chapter to each of the invocations of the Litany of the Sacred Heart. There is a fund of doctrine in the book, especially concerning the Incarnate Son of God, and all is presented in a clear and readable fashion. The author does not exhort as much as convince. Conclusions are left to the reader. It is a pleasure to recommend this book; the evident time and labor put into it, coupled with its intrinsic merits, make it worthy of a widespread reception. (Benziger Bros., New York, N. Y., \$2.00.)

Combining numerous quotations from Sacred Scripture with the fruits of his own meditations, Father Winfred Herbst, S.D.S., in Jesus and His Mother has carefully woven a pleasing fabric of devotional essays. From Bethlehem to Calvary the successive stages of Our Savior's life are treated; and the virtues and prerogatives of Our Lady are enumerated and discussed. Explanations of the better known Catholic devotions and the seasons of the liturgical cycle are introduced in their proper places. Of peculiar delight to the lover of the Mass and the Most Blessed Sacrament will be the seventy-odd pages given to the Holy Sacrifice, Frequent Communion, and devotion to our Eucharistic King. However, Father Herbst has occasionally leaned toward exaggeration, and in a few instances he is guilty of theological inaccuracies. (Frederick Pustet Co., New York. \$2.00.) The publication of Fr. Martindale's talks broadcast from London on

fifteen consecutive Sundays, from January 24th to May 8th, 1932, is contained in What Are Saints. Contrary to the opinion of the man in the street, there is nothing dull about sanctity; and the saints are really interesting and unique personalities. Nothing demonstrates this more than the divergence between such figures as St. Paul and the Cure D'Ars, St.

Thomas Aquinas and St. John Bosco. To indicate this individuality and its source was the task of Fr. Martindale. This he has done admirably. (Sheed & Ward, New York, N. Y., \$1.00.)

An excellent consideration of Christ the King and His kingdom in this world may be found in **Christianity is Christ**, by C. C. Martindale, S. J. The volume is composed of a series of considerations that are at once eminently practical in their application, apt in their scriptural quotation, and written in a simple and informal style. It is a work that is distinctively original and novel in its presentation of very old and funda-

mental truths. (Sheed & Ward, New York, N. Y., \$2.50.)

In his book Remember, Father Lasance offers for meditation, thoughts concerning the end of man, the four last things, the Passion of Our Lord, human suffering, humility, and patience. The underlying truth of these reflections may be expressed in the words of St. Paul: "we have not here a lasting city, but we seek one that is to come." As Father Lasance says, "it is from eternity's point of view that our life will be judged, and we would do well to estimate the value of our acts from this same standpoint." And what more salutary means is there to aid one in doing this than meditating on the end of man and the four last things: Death, Judgment, Heaven, Hell. In this book reflections on the sufferings, Passion and Death of Christ are fittingly applied to life; and it is seen that human suffering, when borne in the Christian spirit, takes on a deeper significance, being centered in the supreme tragedy of Calvary. (Benziger Bros., New York, N. Y., \$2.50.)

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Most people give to God with one hand, many of them take back with the other. Few there are who ever fulfill their royal destiny and give with both hands all that they have, all that they are . In Songs in the Night, by a Poor Clare Colettine, we hear the jubilant notes of an artist whom God has blessed with a glorious voice capable of expressing the mysterious ways of His love. She sings and she counsels two-handed giving. Deep, mystical, at times hauntingly beautiful, the book is by no means easy reading. It will be appreciated by those only who are attempting or who seriously wish to attempt the flight that leads to "the untrammelled quest and pure possession of God." The author, like her songs, remains in the night. (Sheed & Ward, New York, N. Y., \$2.50.)

The Garden Enclosed by Sister Mary Eva, O.F.M., is our Blessed Lady

under whose protection the garden of the soul is to be cultivated, so that it may bloom with the various flowers of virtue so necessary for the soul's These virtue-flowers, as they are called, are taken care of separately, each in its own chapter; so that in this book, just as in a garden, there is an evident oneness. But we must say that it is a unity of book rather than a unity of life which this method begets; for they hinder rather than aid the unification of the soul's ends and motives, and hence retard that centralization of the soul's forces which is so necessary for spiritual progress. However, this does not mean that the work is not full of wise counsels. (Benziger Bros., New York, N. Y., \$1.25.)

In order to provide children with a simple manual of prayers, Lamplighter has prepared A Week Of Communions. Children demand variety, and this the volume offers. Besides being advised to use the prayers actually contained, the young readers are encouraged to make up their own. For this, scenes from the Gospels are reduced to their simplest forms in

ward, New York, N. Y. \$1.00.) Many Catholics, religious and lay alike, seek a prayer book in which the prayers used by the Saints are to be found exclusively. Such a one is The True Prayers of St. Gertrude and St. Mechtilde. Its contents are varied, and the language is simple but profound. Perhaps the reason for these last qualities may be found in the words of the translator, Canon John Gray: "it is owing to the scrupulous heed paid to God and His truth that the devotion found in these writings is suitable for all." (Sheed & Ward, New York, N. Y., \$1.50.)

The Spiritual Exercises of St. Ignatius have long been an aid to holiness not only among religious but also among the laity. It is a true and sure guidebook to sanctity. Father G. Bliss, S.J., in his A Retreat With St. Ignatius, has very capably and attractively adapted the Spiritual Exercises for children. Apart from the spiritual benefits to be derived from it, boys and girls will find the book itself attractive. (Sheed & Ward, New

York, N. Y., \$1.25.)

To induce a more attentive assistance and a more devout piety among the laity at Mass, and at the same time to permit all to use a Missal, Benziger Brothers have issued Fr. Lasance's The Sunday Missal in editions costing but fifteen and twenty-five cents apiece. They are complete and sturdy and will easily fit the ordinary coat pocket. (Benziger Bros., New York, N. Y.) The Way of Life, by Rev. Leon A. McNeill and Madeleine Aaron, is a series of religious instructions based on the Baltimore Catechism. The first chapter of the book shows from Scripture how Christ is the Way, the Truth and the Life. The authors then begin a discussion of sin and its kinds and treat in order each one of the Commandments of God and the Precepts of the Church. Part of the work is devoted to the Sacred Liturgy and an explanation of the Hierarchy of the Church. The authors throughout demonstrate the relation of each and every obligation of our religion to the Mystical Body of Christ. Though primarily intended as a religious textbook for Catholic children attending public schools, study clubs will find it very instructive, written as it is in simple language and containing all the necessary matter for a study of the Commandments. (St. Anthony Guild Press, Paterson, N. J., \$0.50.)

HAGIOGRAPHY: In the life of Jean Baptiste Debrabant, Alice Curtayne indicates now God used this humble and pious priest as His delicate instrument in converting the ignorant and rebellious children of France, who, in the aftermath of the great anti-clerical movement of the 19th century, were little better than savages. The authoress relates in a most interesting style how Father Debrabant accomplished his task by founding the now flourishing and worldwide religious institute of the Holy Union of the Sacred Hearts. (St. Anthony Guild Press, Paterson, N. J. \$1.00.)

The greatness of an age is measured by the number of saints it produces. In 1901 there was born a girl who may bring greatness to our age, because of her extraordinarily holy, if hidden, life. Sister Miriam Teresa, by A Sister of Charity, is an account of that life. Although she hardly lived to be twenty-six years old, Sister Teresa was an expert in spiritual horticulture, having, like all good gardeners, done most of her work on her knees. Less extraneous quotation would have made this volume more interesting. Then too, we think even more details of Sister Teresa's life could be gleaned. If she is a saint, the world needs to know her. (Benziger Bros., New York, N.Y. \$2.00.)

In The Soul Of Elizabeth Seton, by a Daughter of Charity, we have the interesting and inspiring story of one of America's noblest daughters. Some of her trials and sorrows are related to show us the greatness of her confidence in God. Indeed, her life of prayer and self-sacrifice prepared her well to teach by word and example that mothers are to lead their children to God. It would be well for all American Catholics to know the life of Mother Seton. (Benziger Brothers, New York, N. Y., \$1.50.)

LITERATURE: In a few words on the first page of his Songs For A Listener, Fr. Feeney himself provides the occasion for it: "perhaps it's time for reason to return to rhyme." Unfortunately—for the author does possess genuine poetic gifts—most of the work remains but rhyme. The volume is small, hardly three hundred lines, of which the last hundred or so are the best. (Macmillan Co., New York, N. Y., \$1.25.)

A lucent lyricism is shed from The Happy Christmas Wind and Other Poems by Sister M. Madeleva. It echoes her simple femininity as her devout art and craftmanship consider the mystery of the Incarnation. The hallowed significance of Christmastide is evoked from her verses about the wind, the stars, the midnight Mass, the swaddling clothes and other subjects of intimate kinship with the mystery of mysteries. Yet deep-rooted as are her songs, they are fashioned with such a stark clarity that sentiment rather than sentimentality concerning the Christ Child is communicated. Since such a message pervades her work, Sister Madeleva fulfills the ultimate duty of a poetess. Thus her tiny tome cannot but delight the most discerning audience. (St. Anthony Guild Press, Paterson, N. J., \$0.50.)

Christmas stories, if they carry even a spark of the spirit which is associated with that beautiful feast, are always pleasing. Certainly The Triptych of Felix Timmermans is a delightful and genuinely impressive Christmas story. Briefly, it is the story of three men, a shepherd, a beggar, and an eel-fisher. On Christmas Eve, dressed as the three Kings, they go from house to house begging and acting. The tale is concerned with their subsequent adventures. (McFarlane, Warde, McFarlane, Inc., New York, N.Y., \$1.00.)

Sigrid Van Sweringen presents in her semi-historical novel entitled

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ills the (0.) Sigrid Van Sweringen presents in her semi-historical novel entitled As the Morning Rising, the striking character of Elizabeth Bayley Seton, who has become so well known as Mother Seton. Elizabeth Seton was born of Episcopalian parents and after her conversion she founded the Daughters of Charity at Emmitsburg, Maryland. The authoress points out, that all through her young life Mother Seton manifested a most unique devotion to the poor, and being blessed with all that money could buy, she showered her love and help upon those in need of the bare necessities of life. The novel deals with the early life of Mother Seton up to the time of her conversion, and is based on many events that actually occurred in her early life. The story is well written and very interesting. (Benziger Brothers, New York, N. Y., \$2.50.)

MISCELLANEOUS: To the pastor, seminarians, sisters, and lay persons engaged in the cathechetical instruction of children, Teaching And Preaching Religion To Children by Rev. J. K. Sharp, S.T.B., will be an asset. The brief summary of the important ecclesiastical legislation regarding the importance and necessity of religious training will impress the teacher with the full import of his responsibility. The course of instructions proposed for the children's Mass on Sunday contains a complete list of dogmatic and moral subjects in which children should be instructed.

(P. J. Kenedy & Sons, New York, N. Y., \$1.50.)
Latin is fast losing its hold in American schools. Teachers find it almost impossible to convince their pupils of its cultural value. Students—and, unfortunately, many teachers, too—feel that the long hours they have spent over their Latin books have been lost entirely. Latin For Use, by L. B. Holsapple, M.A., presents a course that it designed to fit the average student of Latin with knowledge that will be of inestimable use to him throughout his life, and to show him from the very beginning exactly what the fruit of his efforts will be. If Mr. Holsapple's purpose were the purpose of every American teacher of Latin, doubtless many a high-school and college student would find excellent reason for putting amo through all her paces. (F. S. Crofts & Co., New York, N. Y., \$2.50.)

To help in the fulfillment of the desire that the Catholic nurse be an intelligent hand-maid of the priest and a consolation to her Catholic patients in sickness, Father Daniel E. Ostler, O.F.M., in A Nurse's Manual states clearly and precisely the nurse's responsibilities before God for the charge temporarily in her care. The author treats of the Nurse's Duty, Baptism, the Last Sacraments, Holy Communion, Extreme Unction, and Prayers for the dying in such an instructive and lucid manner that very little additional explanation will be needed. (St. Anthony Guild Press, Paterson, N. J., \$0.50.)

De lure Parochorum by Louis Fanfani, O.P., is a completely revised and extended edition of the work which the same author gave to the public twelve years ago, on the canon law relating to parish-priests. Several new chapters have been added so that the present edition runs almost one hundred pages beyond the first. Throughout this excellent treatise there is clear evidence of the canonical learning as well as of the practical experience which the author had for many years as parish-priest of the church of the Minerva in Rome. Pastors and curates will find it worth having and thumbing. (Marii E. Marietti, Turin, Italy, L. 20.)

Au Service De Jésus Pretre is the third series of intimate letters of Mother Louise Marguerite Claret de la Touche, foundress of the Institut de Béthanie du Sacre Coeur whose chief aim is to obtain by the prayers and sacrifices of its members, the graces necessary for priests to become the salt of the earth and the light of the world. In these pages the reader will see heroic virtue practised; a humility which is something more than courtesy, a knowing how to get along with others; a mortifica-tion as prudent as it is intense. The venerable religious and her daughters not only practised prayer to a heroic degree themselves, but encouraged others to join their ranks in "L'Alliance Sacerdotale," whose purpose likewise is to foster the glory of God and the reign of His Love in souls by praying

for His ministers. (Marii Marietti, Turin, Italy, Frs. 12.) In an orderly, scientific exposition of the subject matter, Fr. Matteo Conte De Coronata, F.M.Cap., marshals the canonical legislation for the Franciscan Third Order in his Le Tiers-Ordre Franciscain. It has been translated into French by P. Alfred De Molieres, F.M.Cap. The nature, origin, and varieties of Third Orders are treated first. A consideration is then given to their members, their obligations and privileges, and to the government of the order itself. Lucidly written, it should be of great utility to directors of the Third Order. (Marii Marietti, Turin, Italy, Frs. 20.)

BROCHURES: The Franciscan Message In Authentic Texts indicates what is true Franciscanism by a compilation of the documents issued to the Order of St. Francis by the Roman Pontiffs. He who would interpret the Franciscan message to the modern world must discover it in the words of the Vicars of Christ on earth. (B. Herder Book Co., St. Louis, Mo., \$0.40.) A new paper covered edition of the Hound Of Heaven and other poems of Francis Thompson has been issued in a handy size. In addition, G. K. Chesterton contributed the introduction. (Bruce Humphries Co., Boston, Mass., \$0.25.) Book II of the catechism of the Catholic Faith has been prepared by the authors, Rev. F. M. Kirsch, O.M.Cap., and Sister M. Brendam, I.H.M. It is based upon the Catechism of Cardinal Gasparri. The illustrations are by C. Bosseron Chambers. (P. J. Kenedy & Sons, New York, N.Y., \$0.30.) The third in the series entitled **Children Who Loved God** presents Jane Bernadette McClory. Its author is Sister M. Vera, S.N.D. It is intended for juvenile readers. (P. J. Kenedy & Sons, New York, N. Y., \$0.25.) In an effort to bring the life of Our Lord closer to children, the Confraternity of Christian Doctrine has issued the Life of Christ in Pantomine and Dramatization. The subjects range from the Nativity to the Last Supper and are accompanied by appropriate directions and suggestions. (\$0.25 each.) The same group has prepared its Course of Study in Religion for Catholic children attending the public schools. It is intended for pupils of the Fifth through the Eighth Grades. (\$0.10 each.) (St. Anthony Guild Press, Paterson, N. J.)

PAMPHLETS: From the Preservation of the Faith, Silver Spring,

Maryland, comes Catholic Extremism, by P. H. Furfey. It represents the main thought of his book Fire On The Earth, which is reviewed in this issue of Dominicana (\$0.10). The Queen's Work, St. Louis, Mo., presents The Sacrament of Catholic Action by Daniel A. Lord, S.J., a consideration of Confirmation and its effects. (\$0.10.) From the American Press, New York: On The Condition of the Working Classes and The Christian Constitution of States, the two encyclicals of Leo XIII; and Communism in

the U.S.A., a study of its prevalence in our country (\$0.05).

BOOKS RECEIVED: From Samuel French, Inc., New York, N. Y.: Catologue of Plays; Love on the Dole, by R. Gow and W. Greenwood (\$0.75); Flowers of the Forest, by John Van Druten (\$1.50); Most of the Game, by John Van Druten (\$1.50). From Benziger Bros., New York, N. Y.: The Great Bridge, by Wm. F. Hendrix, S.J. (\$1.50); Redrobes, by Neil Boyton, S.J. (\$1.50).



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# CLOISTER + CRONICLE



#### ST. JOSEPH'S PROVINCE

Sympathy

The Fathers and Brothers of St. Joseph's Province extend their prayers and sympathy to the Rev. V. F. Kienberger, O.P., and to the Rev. F. J. Barth, O.P., on the death of their mothers; to the Rev. C. M. Delevingne, O.P., on the death of his brother.

Cloister
Visitors
St. Vincent Ferrer's Church in New York was honored on Oct. 10, by a visit of His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State. Accompanied by His Eminence, Patrick Cardinal Hayes, Archbishop of New York, the Cardinal Secretary made a thorough tour of the beautiful

church.

His Excellency, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, returned to St. Joseph's Priory, Somerset, Ohio, on the occasion of the thirty-fifth anniversary of his elevation to the Holy Priesthood. The Archbishop celebrated Mass in St. Joseph's Church on the morning of Oct. 10. Before returning home, he spent some two hours in conversation with the Brother Students.

Sept. 20-21, Immaculate Conception Convent in Washington was host to the Most Rev. John Francis Noll, D.D., Bishop of Fort Wayne, Ind., whose visit was occasioned by the investiture of the late Rt. Rev. Msgr.

John J. Burke, C.S.P.

Tuesday, Oct. 20, the Most Rev. Stephen J. Donahue, D.D., Auxiliary Bishop of the Archdiocese of New York, administered the Sacrament of Confirmation to a large class of children and adults at St. Vincent Ferrer's, in New York.

The Very Rev. Henrico Vacas Galinda, O.P., Ex-Provincial of the Province of St. Catherine, Virgin and Martyr, of Quito, an eminent historian, is visiting at Immaculate Conception Convent in Washington.

The Very Rev. B. C. Werner, O.P., Vicar Provincial of the American Dominican Missions in China, delivered an informal lecture at St. Thomas Aquinas Studium, River Forest, Oct. 29. Fr. Werner supplemented his discussions with statistics relative to the labor in the Mission field and a brief instruction in the language of the natives of the Procuration. Fr. Werner gave a similar lecture to the Assembly of Fenwick High School, Oak Park, Ill., on Oct. 30.

Oak Park, Ill., on Oct. 30.

At St. Thomas Aquinas Studium on Oct. 11, an informal lecture was given by Dr. George S. Sperti, Sc.D., Director of Research at the "Institutio Divi Thomae," a unit of the Catholic Athenaeum, established at the instance of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati. Dr. Sperti was introduced to the Students by the Rev. Cletus

Millar, Dean of the Institute.

On the afternoon of November 12 the Novices and Student-priests of Immaculate Conception College, Washington, D. C., were privileged to be visited in the Studium by the Apostolic Delegate, His Excellency, Archbishop Amleto Cicognani, accompanied by the Right Reverend Monsignor Leo Binz. His Excellency very graciously gave each of the young Fathers, whom he ordained to the priesthood last June, an autographed photograph.

Cloistral
Changes

Since our last issue, the Very Rev. J. B. Sheehan, O.P., has been reappointed Subprior of St. Joseph's Priory, Somerset; and the Rev. F. C. Foley, O.P., has been appointed Vicar Superior and assistant Dean of Providence College, Providence, R. I. The following assignments have also been made: the Very Rev. W. R. Lawler, O.P., to the Northwestern Mission Band; the Rev. C. L. Davis, O.P., to the Eastern Mission Band with residence at St. Mary's, New Haven, Conn.; the Rev. G. R. Carpentier, O.P., to assist the Rev. G. M. Scanlon, O.P., at Boyce, La.; the Rev. J. U. Cahill, O.P., to Fenwick High School, Oak Park, Ill.; the Rev. P. A. Skehan, O.P., to the Angelicum at Rome; the Rev. C. C. Rooney, O.P., to Blessed Sacrament, Madison, Wisc.; the Rev. M. L. Carolan, O.P., to Providence College, Providence, R. I.; the Rev. J. F. Beever, O.P., to St. Dominic's, Washington, D.C.; the Rev. J. A. McFadden, O.P., to Holy Name Church, Philadelphia, Pa.; the Rev. A. L. McEneaney, O.P., to Holy Name Church, Philadelphia, Pa.; the Rev. J. J. Costello, O.P., to the chaplaincy of the Brothers of the Sacred Heart, Mentuchen, N. J.; the Rev. R. U. McClellan, O.P., to Fenwick High School, Oak Park, Ill.; the Rev. C. A. Hannon, O.P., to St. Dominic's, Denver, Colo.; the Rev. H. D. Schneider, O.P., to St. Mary's, Johnson City, Tenn.; the Rev. J. J. Dwyer, O.P., to St. Joseph's, Somerset; the Rev. A. B. Sauro, O.P., to St. Joseph's, Somerset; the Rev. A. B. Sauro, O.P., to St. Joseph's, Somerset;

Among the Laybrothers, Brother Anthony DiDonato, O.P., has been assigned to St. Thomas Aquinas Convent, River Forest, Ill; Brother John O'Connor, O.P., to St. Rose Priory, Springfield, Ky.; Brother Benedict Hughes, O.P., to Sacred Heart Rectory, Jersey City.

During the month of October, the following Fathers returned from abroad: the Rev. F. G. Level, O.P., from France; the Rev. M. A. Murray, O.P., from Ireland; the Rev. A. D. Frenay, O.P., from Germany.

Eugenio
Cardinal
Pacelli
Pacelli
nasium, the Convent of the Immaculate Conception was well represented among the Faculty and the Superiors of Houses connected with the Uni-

versity. The Fathers and Brothers of the Convent attended.

The Very Rev. E. C. Daly, O.P., Secretary at the Apostolic Delegation, was a guest at the luncheon tendered His Eminence by the Most Rev. Amleto Giovanni Cicognani at the Legation in Washington. Fr. Daly was also present at the luncheon tendered His Eminence Emmanuel Gonsalves Cardinal Cereiera, Patriarch of Lisbon, Portugal

Cardinal Cerejeira, Patriarch of Lisbon, Portugal.

On Sunday, Nov. 1, the Very Rev. W. A. Marchant, O.P., Prior of St. Vincent Ferrer's in New York, was assistant deacon to His Eminence Eugenio Cardinal Pacelli, who was presiding at the Solemn Mass offered by the Jesuit Fathers at St. Ignatius Loyola's Church, New York City. On this occasion, all the religious orders and congregations of the city united with the Society of Jesus in paying homage to the Holy Father's august representative.

Laudes

The cloister extends its congratulations and best wishes to the Very Rev. G. B. Paulukas, O.P., the recently appointed Provincial of the restored Province of the Guardian Angels in Lithuania.

On September 28, at Immaculate Conception Convent in Washington, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, presided at the elevation of the Very Rev. E. C. Daly, O.P., as Doctor and Master of Sacred Theology. A solemn votive Mass of St. Raymond of Pennafort was offered by the Very Rev. Terence S. McDermott, O.P., Prior-Provincial of St. Joseph's Province. Fr. McDermott was assisted by the Rev. G. B. Stratemeier, O.P., as deacon, and the Rev. Brother Aloysius Segren O.P., as subdeacon. The official witnesses of the oaths of investiture were the Very Rev. A. L. McMahon, O.P., and the Rev. W. R. Farrell, O.P. The Chaplains to the Most Rev. Apostolic Delegate were the Very Rev. Justin McManus, O.P., Prior of Immaculate Conception Convent, and the Very Rev. Peter O'Brien, O.P., Prior of St. Thomas Aquinas Convent, River Forest, Ill. The Most Rev. John M. McNamara, Auxiliary of the Archdiocese of Baltimore, who also attended, was assisted by the Rev. P. A. Skehan, O.P., professor at the Angelicum in Rome, and the Rev. M. T. Smith, O.P., of Immaculate Conception Convent. Among those who honored Fr. Daly with their presence were Il Marchese Alberto Rossi Longhi, Charge d'Affaires of the Italian Embassy; the Rt. Rev. Msgr. Joseph Corrigan, Rector of the Catholic University of America; the late Rt. Rev. Msgr. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference; the Rt. Rev. Msgr. Patrick McCormick, Vice-Rector of the Catholic University; the Very Rev. Msgr. Francis E. Hyland and the Very Rev. Msgr. Leo Binz, Secretaries of the Apostolic Delegation, and the Very Rev. Ralph D. Goggins, O.P., Commissary of the Most Rev. Martin S. Gillet, O.P., Master General, to the Provinces of Peru, Chile and Argentine in South America. The Doctorate and Mastership in Sacred Theology were confered on Fr. Daly, through a petition of His Excellency, the Apostolic Delegate, in appreciation for the assistance rendered at the Legation by Fr. Daly for the last thirteen years.

petition of His Excellency, the Apostolic Delegate, in appreciation for the assistance rendered at the Legation by Fr. Daly for the last thirteen years. It is our happy privilege to quote here the word of commendation sent by the General Chapter of the Maryknoll Foreign Mission Society to the Very Rev. J. A. McHugh, O.P., and the Very Rev. C. J. Callan, O.P., who have been closely affiliated with the Society for many years. The letter sent by the Most Rev. J. E. Walsh, M.M., Superior General, read as follows:

Maryknoll House, Stanley, Hong Kong, August 15, 1936.

Rev. J. P. McHugh, O.P., and Rev. C. J. Callan, O.P. Reverend and dear Fathers,

The Maryknoll General Chapter recently held in Hong Kong, adopted the enclosed resolutions, and directed that it be forwarded to you.

To it, all Maryknollers add their prayers, begging God to reward with His blessings, your generous interest in our little Society. With kindest wishes, I am,

Your servant in Christ,

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♣ J. E. WALSH, Supr. Gen'l.

Maryknoll House Stanley, Hong Kong.

To Rev. Charles J. Callan, O.P., S.T.M., and Rev. John P. McHugh, O.P., S.T.M.

The Deputies of the Second General Chapter of Maryknoll, gathered at Stanley, Hong Kong, recall with sentiments of deep satisfaction and powerful thanksgiving, the twenty-five eventful years which have passed since the foundation of their society.

God in His mysterious goodness has been the builder of this

work which has been so evidently touched by His Hand. Under God, however, others have labored to mould the structure and among these they are happy to record two who, almost from the beginning, have given their best, tirelessly, humbly, devotedly, and with consummate ability, Reverend Charles J. Callan, O.P., and Reverend John P. McHugh, O.P.

The Deputies wish to take cognizance of this selfless dedication to the cause which is so dear to them and, assembled this 26th day of July, 1936, vote to Fathers Callan and McHugh, this

tribute of their affectionate and heartfelt gratitude.

Nov. 11 marked the forty-eighth anniversary of profession of the Very Rev. R. P. Cahill, O.P., of St. Louis Bertrand Priory, Louisville, Ky. The Rev. B. C. Murray, O.P., also of St. Louis Bertrand's Priory, was forty years ordained on Nov. 10.

The following Brother Students made their Solemn Profession at Saint Joseph's Priory, Somerset, Ohio: the Rev. Bro. Francis Breit, O.P., Sept. 16; the Rev. Bro. Thomas à Kempis Eulberg, O.P., Sept. 28; the Rev. Bro. Walter Hackett, O.P., Oct. 1; the Rev. Bro. Humbert Callan, O.P., Oct. 30.

Walter Hackett, O.P., Oct. 1; the Rev. Bro. Humbert Callan, O.P., Oct. 30.

At the Novitiate of our Lay Brothers, St. Thomas Aquinas Convent, River Forest, Ill.: Brother Christopher McCabe, from Columbus, Ohio, received the habit, July 8; Brother Philip O'Daniel from Lebanon, Ky., received the habit, Oct. 1; Brother Anthony Di Donato, O.P., made profession of simple vows, July 23; Brother John O'Connor, O.P., made profession of simple vows, Oct. 6.

Progress

In the year 1836, when the Most Rev. John Baptist Purcell, D.D., second Ordinary of the archdiocese of Cincinnati, was Bishop of the Cincinnati Diocese, a new convent was begun at St. Joseph's Priory. This convent is none other than the "Old Convent," still a useful part of the Priory. The centennial of the formal opening of

the convent will fall in the Spring of 1937.

The Golden Jubilee of the founding of Holy Name Parish, Kansas City, Mo, was observed on Sunday, Monday and Tuesday, Oct. 25-27. On Sunday morning, Solemn Mass was sung in the presence of His Excellency, the Most Rev. Thomas F. Lillis, D.D., Bishop of Kansas City, by the Rt. Rev. Msgr., James J. McCaffrey, V.G., Pastor of the Cathedral of the Immaculate Conception, assisted by the Very Rev. Msgr. C. D. McCarthy, Diocesan Director for the Propagation of the Faith, as deacon, and the Very Rev. James V. Flannery, C.M., Rector of St. John's Catholic Seminary, as subdeacon. The Very Rev. Msgr. James N. V. McKay and the Very Rev. Msgr. Matthew D. Tierney, were chaplains to the Bishop. The Rev. J. R. Hennessy, Pastor of St. Patrick's Church, was Master of Ceremonies. The sermon was preached by the Very Rev. Terence S. McDermott, O.P., Prior Provincial. His Excellency the Bishop spoke at the conclusion of the Mass. Among the witnesses of the ceremony were the Very Rev. Msgr. William Keuenhoff, the Very Rev. Msgr. Cornelius M. Scanlan, the Very Raphael Burke, O.P., Vicar Provincial of St. Albert's Vicariate, the Very Rev. Raymund Meagher, O.P., Ex-Provincial of St. Joseph's Province, forty religious and secular priests, four Christian Brothers, and about thirty Sisters, including Sister Richard, O.P., who has taught almost continuously in Holy Name School since its foundation. In the evening Solemn Benediction was given by the Rev. J. H. Foster, O.P., present pastor of Holy Name Parish, assisted by the Rev. E. M. Boppell, O.P., and the Rev. J. L. Devine, O.P., his present assistants. The sermon was preached by the Rev. William Brennan, C.SS.R.

On Monday was observed Blessed Sacrament Day. Solemn Mass was celebrated by the Franciscan Fathers for the living members and benefactors of Holy Name Parish. The Very Rev. Alexander Wilberding, O.F.M., pastor of Our Lady of Sorrows Church, sung the Mass, assisted by the Rev. Cyprian Fauer, O.F.M., pastor of St. Francis Seraph's Church, as deacon and the Rev. Bonaventure Kelfoyle, O.F.M., pastor of St. Monica's Church, as subdeacon. The Rev. Albert Fenn, O.F.M., of St. Francis Seraph's Church was Master of Ceremonies. The sermon was delivered by the Rt. Rev. Msgr. James J. McCaffrey, V.G. The Blessed Sacrament was exposed throughout the day.

Memorial Day was observed on Tuesday. A Solemn Requiem Mass was celebrated by the Dominican Fathers for the deceased members and

Memorial Day was observed on Tuesday. A Solemn Requiem Mass was celebrated by the Dominican Fathers for the deceased members and benefactors of the parish. The sermon was delivered by the Very Rev. Daniel H. Conway, S.J., President of Rockhurst College. The Very Rev. Father Provincial sang the Mass, assisted by the Very Rev. J. A. Mackin, O.P., as deacon and the Rev. A. M. Brady, O.P., as subdeacon. The three ministers of the Mass were formerly stationed at Holy Name Parish.

Holy Name Parish was founded by the Very Rev. D. J. Meagher, O.P.

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ell, on Holy Name Parish was founded by the Very Rev. D. J. Meagher, O.P. (d. Aug. 10, 1896), Provincial of St. Joseph's Province, under the Rt. Rev. Bishop John J. Hogan. Its first pastor was the Rev. J. A. Sheridan, O.P. (d. Apr. 24, 1889). The parish derived its name from the Feast on which the first Mass was celebrated there: the Feast of the Circumcision, Jan. 1, 1886. This Mass and subsequent parish Masses celebrated by Father Sheridan and the Rev. J. P. Devereux, O.P., the second pastor (d. Aug. 31, 1889), were said in private homes. The Rev. J. A. O'Dwyer, O.P., the third pastor (d. Apr. 4, 1896), built the first church and rectory, and on July 17, 1887, Bishop Hogan dedicated the frame church. The fourth pastor, the Rev. R. G. Goggin, O.P. (d. Aug. 5, 1898), founded church societies and built the parish school, which opened Sept. 22, 1890, with an enrollment of seventy-five pupils under the direction of the Dominican Sisters of the Simsinawa Community. Then came the Rev. R. P. O'Rourke, O.P. (d. Mar. 5, 1899), who was twice pastor and the Rev. J. P. Moran, O.P. (d. Dec. 17, 1912). The Rev. J. D. Fowler, O.P., the eighth pastor (d. Feb. 8, 1930), had the church and school buildings moved to Waldron Ave. because of the widening of 23rd St. The Rev. R. F. Larpenteur, O.P., and the Rev. M. A. Horrigan, O.P. (d. Dec. 9, 1907), preceded Fr. Fowler's second pastorate, during which the present rectory was established and the basement of the present church constructed. The Rev. T. S. McDermott, O.P., now Prior Provincial, started the superstructure of the present church, which the Rev. J. A. Dempsey, O.P. (d. Nov. 20, 1929), the next pastor, completed. The Church was dedicated by His Excellency, Most Rev. Thomas F. Lillis, D.D., on June 3, 1928. Father Dempsey's successor, the Very Rev. M. J. Foley, O.P., was in turn succeeded by the Rev. J. H. Foster, O.P., the fifteenth pastor of Holy Name Parish.

fifteenth pastor of Holy Name Parish.

On Sunday, Nov. 29, the silver jubilee of St. Raymund's Parish, Providence, Rhode Island, was observed with a Solemn High Mass of Thanksgiving, offered by the Very Rev. J. A. Hinch, O.P., with the Very Rev. W. G. Moran, O.P., as deacon, and the Rev. J. L. Pastorelli, O.P., as subdeacon. His Excellency, the Most Rev. Francis P. Keough, D.D., Bishop of Providence, presided and the Very Rev. T. S. McDermott, O.P., preached.

On Sunday, March 26, 1911, the institution of St. Raymond's Parish

On Sunday, March 26, 1911, the institution of St. Raymond's Parish under the care of the Dominican Fathers was promulgated by the Most Rev. Matthew Harkins, D.D., then Bishop of Providence. The Very Rev. M. L. Heagen, O.P., appointed the Rev. Francis B. Logan, O.P., as first pastor. Fr. Logan witnessed and directed the rapid increase of the parish. The breaking of ground for the church took place on Thursday, Apr. 6, and the laying of the cornerstone on Apr. 24. The first Solemn Mass was celebrated coram Episcopo on Sunday, July 23, and Bishop Harkins dedi-

cated the edifice on Sunday, Nov. 12. After his long and fruitful pastorate, Fr. Logan, who died on March 9, 1922, was succeeded by the Rev. W. G. Moran, O.P., now prior of St. Antoninus Priory, Newark, New Jersey. The Very Rev. J. A. Hinch, O.P., was appointed to succeed Fr. Moran. Under Fr. Hinch the parish school was completed in 1925, and the Sisters' convent in 1926. On Sept. 7 1928, the Rev. J. L. Pastorelli, O.P., became pastor. The jubilee was marked by Fr. Pastorelli's complete remodelling and restoration of the church and parish-hall.

In preparation for the tenth anniversary of the founding of St. Dominic's Parish, Detroit, the Rev. J. M. Tierney, O.P., gave a radio address over Station CKLW on "A Decade of Dominican Activity in Detroit."

On Sunday, Nov. 1, a Solemn Mass was offered at St. Dominic's in

thanksgiving for the many benefits received during that decade. The Most Rev. Michael J. Gallagher, D.D., Bishop of the Detroit Diocese, presided at the anniversary dinner which followed the Mass. The Most Rev. Bishop for the occasion. The anniversary was also observed by a grand parish fiesta, held Oct. 29, 30, 31 and Nov. 1, 6, 7 and 8.

In November, 1926, at the invitation of His Excellency, the Most Reverend Michael J. Gallagher, who had purchased for the purpose the Con-

gregational Church and property on the corner of Warren and Trumbull, the Rev. V. F. Kienberger, O.P., founded St. Dominic's Parish. He celebrated the first Mass in St. Dominic's Church on Nov. 13, 1926. On the Feast of the Immaculate Conception, December 8, the church was dedicated, Bishop Gallagher presiding. In September, 1927, the parish school opened with an enrollment of 422 pupils, who were under the care of eight Dominican Sisters of the Adrian Community. Since that time more than 5,000 children have been educated in the school, and the number of teachers has increased to fifteen. In February, 1933, the Very Rev. M. J. Foley, O.P., came from Kansas City, Mo., to succeed Fr. Kienberger. After diligently continuing the splendid work of his predecessor for three years, Fr. Foley was succeeded by the present pastor, the Rev. G. R. Scholz, O.P., in February, 1936. Fr. Scholz has already introduced many devotional services and has made numerous improvements in the church.

Sept. 19-20, a festival was held on the grounds of the new St. Thomas Aquinas Church, Burton Woods Lane, Cincinnati. Its purpose was to obtain funds for the furnishing of the new church, the interior of which was on display during the festival. St Thomas Aquinas Parish was founded nine years ago. The present pastor, Rev. D. A. Casey, O.P., was also the first incumbent of that office. The growth of his parish has demanded more accommodation than the chapel erected in the old Mitchell mansion,

which has served the congregation up to the present.

In the cornerstone of the new rectory of Sacred Heart Church, Jersey City, N.J., which will soon be formally opened, a copper box will be placed containing the names of the President of the United States, the Bishop of the Newark Diocese, the Mayor of Jersey City, the Provincial of St. Joseph's Province, the priests stationed at the parish, and the benefactors of the parish. The new rectory is situated at Bayview and Jackson Avenues, Jersey City, N.J.

Through the generosity of a Catholic woman of Denver, the Hammond

Organ installed last November in St. Dominic's Church, Denver, Colo., for

demonstration purposes, is now the property of the church.

Providence College began its eighteenth scholastic year on In Our Sept. 21, with an enrollment of 816, the largest in its history. Schools The extension school this year inaugurated a series of evening lectures in addition to the regular Saturday classes, with a total enrollment of 230. The series began Oct. 19, and includes lectures on Logic, by the Rev. D. M. Galliher, O.P.; Contemporary Philosophic Thought, by the Rev. P. C. Perrotta, O.P.; Current Social Problems, by the Rev. W. R. Clark, O.P.; Educational Tests and Measurements, by the Rev. J. P. Archdeacon, O.P.; First Year Accounting, by the Rev. E. I. Masterson, O.P.

The Apostolic School of Providence College, Guzman Hall, opened Sept. 20 with an enrollment of 65 students. The Rev. E. L. Hunt, O.P.,

has been appointed Assistant Prefect.

At Fenwick High School, Oak Park, Ill., classes began on Sept. 8 with an enrollment of 175 freshmen and 17 new upperclassmen. The total en-

rollment is 502, the highest so far.

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d T Sept. 16, the Rev. G. B. Stratemeier, O.P., professor at the Catholic University of America, addressed the University students. The Rev. V. R. Hughes, O.P., professor of Philosophy at St. Joseph's College, Adrian, Mich., gave an address on Oct. 9.

At a dinner on Nov. 4, the faculty of Fenwick High School entertained

the principals of Chicago's Catholic high schools for boys.

Nov. 2, registration was held at St. Vincent Ferrer's School Hall in New York, for special evening courses in Secretarial Training, to be given by the High School teachers.

Immaculate Conception Convent is represented in the Catholic University choir by the following Rev. Brothers: Pat-In the Studium rick Roney, O.P., Hilary McGinley, O.P., Victor Dwyer, O.P., Anselm Abbott, O.P., Marcellus McGowan, O.P., and Cornelius O'Connor, O.P. These Brothers sang in the choir on the following occasions:

Oct. 10—The Broadcast for the C.S.M.C. over Station WOL. Oct 11—The annual C.S.M.C. rally, under the auspices of the Clerical Conference of the Catholic University

Oct. 22—The Catholic University's reception of His Eminence, the Car-dinal Papal Secretary of State.

Nov. 7—The dedication of the Jusserand Monument at Rock Creek Park, Washington, D. C. Nov. 15-Catholic University Program over the entire network of the

Columbia Broadcasting System.

Nov. 16—The investiture of the Rt. Rev. Msgr. Edward B. Jordan. Nov. 18—The installation of the Rt. Rev. Msgr. Joseph Corrigan as Rector of the Catholic University.

Sept. 3, the Students of St Joseph's Priory, Somerset, were the guests of the Dominican Sisters at St Mary of the Springs College, East Columbus, Ohio. The occasion was the annual Brothers' Day at St. Mary's.

At St. Thomas Aquinas Studium in River Forest, the Very With Our Professors

Rev. Peter O'Brien, O.P., the Rev. W. H. Kane, O.P., and the Rev. T. M. Sparks, O.P., are conducting courses in Philosophy; the Very Rev. F. N. Georges, O.P., and the Rev. T. M. Sparks, O.P., courses in Apologetics; the Rev. J. I. Reardon, O.P., and the Rev. G. C. Reilly, O.P., courses in History of Philosophy; the Very Rev. F. N. Georges, O.P., courses in Anthropology; the Rev. J. J. McLarney, O.P., courses in Sacred Eloquence and Plain Chant, the Very Rev. F. N. Georges, O.P., and the Rev. H. J. Schroeder, O.P., courses in ancient and modern languages.

In the first volume of the New Catholic Encyclopedia which appeared recently, St. Joseph's Province is represented in the following articles: Alexander Natalis, and St. Antoninus, by the Very Rev. A. L. McMahon, O.P.; Alberic of Ostia, by the Very Rev. J. A. McHugh, O.P.; Alcibiades, by the Very Rev. J. B. Sheehan, O.P.; Fra Guglielmo Agnelli by the Rev. J. L. Finnerty, O.P.; Adelard of Bath, Alain de L'Isle, Annius of Viterbo, and Albert of Castile, by the Rev. H. J. Schroeder, O.P.; Alfonso of Burgos, and Andrew of Lonjamean, by the late Rev. T. M. Schwertner, O.P.; Thomas Arezzo, by the Rev. C. A. Drexelius, O.P.; Antonio Agliardi, by the Rev. R. S. Gillespie, O.P.; and Agape, by the Rev. R. W. Farrell, O.P.

During the last three months that the Sunday and Feast Day Catholic Missal of the Very Rev. J. A. McHugh, O.P., and the Very Rev. C. J. Callan, O.P., has been out, it has been selling at the rate of a thousand copies a day. The publisher has sold the first edition of 100,000 copies and has published a second of 200,000 copies. The book is widely used in schools, colleges, and churches. It sells in quantities at fifteen cents a copy.

The first of two volumes of the Rev. H. J. Schroeder's book on the Councils of the Church, entitled *Disciplinary Decrees of the Great Councils*, is expected to appear soon. According to the publishers, the work will be one of the great pieces of American scholarship.

The Rev. V. C. Donovan, O.P., will conduct courses in Liturgy at the newly formed county centers of the Diocesan Institute of Sacred Music under the direction of the Most Rev. Thomas J. Walsh, Bishop of Newark.

The Rev. R. E. Brennan, O.P., of Providence College, is the author of General Psychology, to be published by Macmillan Co., early in January, in a volume of 500 pages. The Preface to Fr. Brennan's book has been written by Dr. Rudolf Allears, Professor of Psychiatry in the University of Vienna.

The Rev. J. P. Archdeacon, O.P., of Providence College, is giving a series of monthly conferences on Modern Educational Problems, to the Alumnae of Elmhurst Academy of the Sacred Heart, Providence, R.I.

The Rev. A. T. English, O.P., of Providence College, has been named secretary of the Local Committee on Arrangements for the annual meeting of the American Catholic Historical Association, to be held in Providence, Dec. 29-31.

The Rev. W. H. Kane, O.P., Lector Primarius of St. Thomas Aquinas Studium, River Forest, Ill., is conducting courses of Philosophy at Rosary College in River Forest. Father Kane read a paper on "Some Methods in Psychology" at a meeting of Psychology professors, convened at De Paul University in Chicago, under the auspices of the Chicago Society of Catholic Psychologists, Nov. 14.

The Rev. D. G. O'Connor, O.P., Chaplain of Rosary College, River Forest, Ill., is conducting the courses in religion at the College. He is also teaching Philosophy at De Paul University.

The Rev. J. I. Reardon, O.P., Chaplain of Trinity High School, River Forest, Ill., is conducting courses in religion at the High School. He is also teaching Philosophy at De Paul University.

At the invitation of the Rt. Rev. Msgr. Thomas V. Shannon, the Rev. T. M. Sparks, O.P., is conducting a Medieval Latin course at the Church of St. Thomas the Apostle for a group of converts from the University of Chicago. This course began Oct. 23.

The Rev. P. J. Redmond, O.P., Professor of Biology at Providence College, has returned with the Rev. Hugh T. O'Neill, O.S.B., professor of Biology at the Catholic University, from a botanical expedition to the British Honduras. The object of the expedition was research work for the famous Langlois Herbrarium of the Catholic University of America.

Nov. 20, the Rev. D. G. O'Connor, O.P., gave the opening prayer at the regional conference of the Catholic Association of International Peace held at Rosary College, River Forest, Ill. The Rev. W. H. Kane, O.P., professor of Philosophy, gave the address of welcome.

The Rev. J. B. Walker, O.P., Archivist of St. Joseph's Province, will read a paper at the meeting of the American Catholic Historical Association,

to be held in Providence, R. I., Dec. 29-31.

The Rev. E. M. Hanley, O.P., instructor in Sociology and Religion at St. Mary's of the Springs College, East Columbus, Ohio, introduced the Rev. Bernard R. Hubbard, S.J., at a lecture given by the famous "Glacier Priest" in Bexley High School, Bexley, Ohio, Nov. 16, under the auspices of St. Mary's of the Springs Alumnae.

The Revs. L. E. Nugent, O.P., A. B. Cote, O.P., J. A. Murtaugh, O.P. and W. B. Sullivan, O.P., in addition to their duties at Fenwick High School, are teaching Philosophy at De Paul University in Chicago. Father Murtaugh is also teaching a course in Logic to the Sisters of Christian Charity at their mother house in Wilimette, Illinois, as an extension course of De Paul Uni-

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Fenwick High School was represented by the Rev. F. J. Baeszler, O.P., Principal, and the Reverends W. A. Fincel, O.P., and C. A. Carosella, O.P., at the Thirty-Second Annual Conference of High School Principals and Teachers of Illinois, held at the University of Illinois in Urbana, Nov. 5, 6, and 7.

The Revs. J. B. Reese, O.P., and F. C. Foley, O.P., of Providence College, are conducting courses in the teaching of religion and apologetics, at Mt. St. Rita's Novitiate, Manville, R.I., for the Novices of the Sisters of Mercy. The Rev. E. P. Emmans, O.P., who returned from studies abroad last

summer, was assigned to the Scripture Department of Immaculate Conception Studium, Wash., D. C., at the beginning of the Scholastic year.

Oct. 9, the Rev. E. U. Nagle, O.P., of Providence College, gave the first of four lectures on the drama to the Catholic Teachers' Conclave at St. Xavier's Academy Auditorium in Providence. In a November meeting of the Conclave, the Rev. D. B. McCarthy, O.P., discussed poetry.

The Rev. C. L. Van Becelaere, O.P., is giving a course of catechetical instructions once a month to the postulants of St. Clara's Convent, Sinsinawa, Wisc. Fr. Van Becelaere is also giving a course on the Psalms to the Novices of the Community, and one on the Summa of St. Thomas to the Professed Nuns, twice a week.

The Rev. J. J. McLarney, O.P., is conducting courses in Philosophy at

De Paul University in Chicago.

Since the beginning of the September sessions at the Catholic University, the Rev. J. R. Slavin, O.P., has been conducting courses there in Psychology, History of Philosophy, and Ethics.

Since its initial sessions two years ago, the Catholic Thought Association has made great strides. The aim of the Asso-Catholic ciation is, under the guidance of masters who have devoted Thought their whole priestly lives to the assimilation of the practical Association wisdom of the Angel of the Schools, to lead the faithful and even those outside the Church to a truly Catholic mode of thinking. The

lecturers strive to crystallize the sublime truths of the Summa Theologica into language that is clear and comprehensive, and to apply them in a practical and apt way to the problems of our day. The Catholic Thought Association strives to satisfy the very great need for sound Catholic thought in a day when vicious and insidious principles are offered to men on every side. The third season began this November with plans for twelve series of lectures to be given at nine centres of Catholic Thought activity. Spontaneous appeals for such centres have been received from Syracuse and Columbus.

At the new National Headquarters of the Association, 34 East 61st St., New York City, a Lending Library is being established to supplement the work of the Association. Any further knowledge concerning the Association and its work may be acquired through the National Headquarters.

The main series of twenty lectures on "The Pursuit of Happiness," is being given by the Rev. W. R. Farrell, O.P., professor of Thomistic Moral Theology at Immaculate Conception Studium, Washington, D. C., at 8:30, Friday evenings. The lectures embrace the doctrine contained in the one hundred and fourteen Questions of the Prima Secundae of the Summa Theologica. This is the second year of Fr. Farrell's four year Course, which will cover the doctrine of the whole Summa. Fr. Farrell has given the following lectures:

Nov. 6: The Essence of Happiness—How to be Happy.

Nov. 13: The Means of Happiness—The Mark of Humanity.
Nov. 20: The Tools of Happiness—The Actual Fruits of Mind and Will.
Dec. 4: Happiness and Morality—Why be Moral?
Dec. 11: Happiness and Passion—The Basic Passions: Love and Hate. The second Course at the National Headquarters is being given on Monday evenings at 8:30, by the Rev. L. C. McCarthy, O.P., former President of Providence College, on Ethics. This course of fourteen lectures treats of general, business, family and government Ethics. Fr. McCarthy has given the following lectures:

Nov. 30: The Reasonableness of the Moral Life. Dec. 7: The Perspective of the Moral Life. Dec. 14: The Condition of the Moral Life.

The third Course, a series of fourteen lectures entitled "Roots and Branches," by the Rev. V. C. Donovan, O.P., National Director of the Association, is delivered on Tuesday nights at 8:30. This Course deals with the fundamental and basic principles of Catholic Thought. Fr. Donovan has given the following lectures:

Nov. 10: The Radicalism of Catholicism. Nov. 17: Agnosticism or Common Sense?

Nov. 24: God or Gills? Man, the Known.

Dec. 15: What Price Freedom?

Fr. Donovan, who is connected with the Dominican Liturgical Institute in Rome, Italy, is also giving a comprehensive course of twelve lectures covering the general phases of the Liturgy, on Wednesday nights at 8:30. On the general topic, "Liturgy and Life," Fr. Donovan has given the following lectures:

Nov. 25: Why the Liturgy?
Dec. 2: Is Ritual Formalism?
Dec. 12: Why Worship in a Church?

At several other Catholic Thought Association centres, similar lectures

are being given or will be given in the near future.

Fr. McCarthy is also scheduled to give a course in Ethics at New Haven, Conn., and another under the auspices of the Knights of Columbus, at Lowell,

The Rev. J. A. Driscoll, O.P., of St. Joseph's Priory, Somerset, Ohio, is scheduled to give a series of lectures at Louisville, Ky., and another at Detroit,

Supplementing the Course given under the auspices of the Catholic Thought Association last year at Rosary College, River Forest, the Rev. J. J. McLarney,

O.P., of St. Thomas Aquinas Convent, River Forest, Ill., is preparing twelve lectures on "Ethics," to be given in Chicago.

Continuing his work of last year, the Rev. G. C. Reilly, O.P., of St. Thomas Aquinas Convent, is lecturing to a select group of the faculty and student body of the University of Wisconsin at Madison, Wisconsin. Arrangements have been completed for the introduction of the Catholic Thought Association into the University of Minnesota. Fr. Reilly is preparing the lectures to be given at this latest centre.

The Rev. J. R. Slavin, O.P., of Immaculate Conception Convent, Washington, D. C., is scheduled to give a series of lectures on "Philosophic Thought," at Princeton, N. J., and another on "Ethics" in Washington, D. C.

On the occasion of the formal founding and naming of the Confraternity organization to be henceforth known as the Catholic Bibof Christian

The professors of Sacred Scripture assembled from near and distant parts of the United States and Canada at the Waldorf-Astoria Hotel, New York City, the afternoon of October 3. The opening address was delivered by the Rev. T. a.K. Reilly, O.P., on "The Bible for the Laity, and Cognate Topics." The new association is to function as a partificant to the hierarchy in connection with the confrontering tion as an auxiliary to the hierarchy in connection with the confraternity of Christian Doctrine.

At the Scripture Study Assembly, under the Presidency of the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, the Revision of the English New Testament was discussed. "English" was the topic of a talk by the Very Rev. C. J. Callan, O.P., and "Glossary Indices" was treated by the Very Rev. J. A. McHugh, O.P

The Rev. J J. Dillon, O.P., President of Providence College, spoke at the annual dinner of the New England Association of Colleges, held at the Hotel Statler, Boston, on Dec. 5. Father Dillon also gave radio addresses in behalf of the annual Red Cross Drive, on Oct. 9, and in behalf of the annual Community Fund Drive of Providence, on Nov. 8.

The Rev. F. J. Baeszler, O.P., President of Fenwick High School, Oak Park, Ill., spoke on "Democracy" to the Cosmopolitan Club of Chicago. Father Baeszler also addressed the Mother's Club at Sienna High School on "Catholic Education."

At the Metropolitan Theatre, Providence, on Oct. 23, the Rev. J. T. Fitzgerald, O.P., Vice-president of Providence College, gave the Invocation at the opening of the annual Teachers' Institute of the Rhode Island In-

stitute of Instruction for all the public schools of Rhode Island. On Sunday afternoon, Dec. 6, the Rev L. C. Gainor, O.P., delivered the memorial address of the Elks annual memorial services at the Youngstown Lodge.

On Oct. 12, at the Dominican Convent, Elkins Park, Philadelphia, Pa., the Rev. Q. F. Beckley, O.P., Chaplain of Catholic Students at the University of Princeton, gave a talk on "Books and Authors," under the auspices of the St. Catherine's Book Associates.

Sept. 22, the Rev. D. M. Galliher, O.P., Chaplain of the Providence Council of the Knights of Columbus, spoke at the meeting for the installa-

tion of Council officers.

On Monday, Oct. 26, the Rev. V. C. Donovan, O.P., was guest of honor and speaker at a dinner meeting of the New York Chapter of the Trinity Alumnae at the Barbizon Hotel.

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On Oct. 6, the Rev. E. C. McEniry, O.P., was a speaker at the formal banquet at Mt. Carmel Hospital, Columbus, Ohio, on the occasion of the celebration of the golden jubilee of that institution.

Oct. 6, at Wilmington, Delaware, the Rev. C. I. Cappelino, O.P., gave the Italian address at the silver jubilee of the Very Rev. Francis Tucker, Ex-Provincial of the Oblates of St. Francis de Sales.

Oct. 5, the Rev. J. A. Sullivan, O.P., Chaplain of the Ohio State Penitentiary, lectured at Hotel Alms, Cincinnati, at the request of the Archbishop Elder Council of the Knights of Columbus.

Oct. 25, the Rev. L. M. O'Leary, O.P., professor at the Catholic University, addressed the Washington Chapter of the Catholic Daughters of America at the Willard Hotel in Washington.

Oct. 28, at the opening meeting of the Aquin Circle of Providence College, composed of the lay alumnae of Providence College Extension School, the Rev. N. H. Serror, O.P., of Providence College, spoke on Communism.

Sept. 22, the Rev. R. G. Lane, O.P., of St. Dominic's, Denver, addressed the first meeting of the year of the Dominican Sisters of the Sick Poor, and friends of the Sick Poor Aid Society of Denver.

Nov. 10, the Rev. J. R. Slavin, O.P., gave a lecture to the Notre Dame Alumnae in Washington on "The Quest for Happiness."

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Sept. 13, the Rev. T. F. Conlon, O.P., National Director of Holy Name Societies, addressed Holy Name men over the Ave Maria Hour at the close of a program which featured the life of one of the great Holy Champions.

The Very Rev. T. S. McDermott, O.P., Provincial of St. Joseph's Province, was one of the principal speakers at the demonstration which brought the third National Holy Name Convention to a close at Randall's Island Stadium, N. Y. Fr. McDermott was also celebrant of the public Solemn Holy Hour at which the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, gave the meditations.

The Most Rev. John Bernard Kevenhoerster, O.S.B., D.D., Bishop of the Bahamas, and a former pastor and prior of St. Anselm's Benedictine Church in the Bronx, presided at the celebration of the sixty-fifth anniversary of St. Vincent Ferrer's, Branch No. 1, Holy Name Society. The Right Rev. Msgr. Bernard A. McKenna, of Philadelphia, who is a nephew of the late Very Rev. Charles McKenna, O.P., preached. His Excellency, Bishop Kevenhoerster, gave Solemn Benediction with the Rev. Peter B. Duffee, O.F.M., as deacon and the Rev. Robert I. Gannon, S.J., president of Fordham University, as subdeacon.

The Dominican Order was represented in the Newark Diocesan Holy Name Rallies. On Oct. 11th, at Jersey City, where the Most Rev. Thomas J. Walsh, D.D., Bishop of Newark Diocese presided, the Rev. J. V. Williams, O.P., of Sacred Heart Church, preached. Nine Dominican Fathers marched in the Sacred Heart contingent, and one in that of St. Paul's parish.

In Newark, the Very Rev. W. G. Moran, O.P., Prior of St. Antoninus' Priory, was celebrant at the Solemn Benediction at Lincoln Park, where the 50,000 Holy Name marchers ended their three hour parade.

On the feast of Christ the King, Oct. 25, the Very Rev. Justin Mc-Manus, O.P., Prior of Immaculate Conception Convent, and the Rev. Ignatius Smith, O.P., former National Director of the Holy Name Societies of the United States, were deacons of honor to the Rt. Rev. Joseph Corrigan, Rector of the Catholic University, who delivered the sermon at the rally of 25,000 Holy Name men, held under the presidency of His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore, in the Sylvan Theatre in the shadow of the Washington Monument. In the parade the Rev. J. J. Durkin, O.P., Director of St. Dominic's Holy Name Society, the Rev. G. Q. Friel, O.P., and the Rev. W. A. Sullivan, O.P., marched with a large contingent of St. Dominic's men; the Rev. C. C. McGonagle, O.P., Chaplain of the Old Soldiers' Home and the Rev. J. P. Morrissey, O.P., marched with sixty-five veteran soldiers; and the Fathers and Brothers of Immaculate Conception Convent formed a separate and impressive unit.

On Sunday morning, October 25, at the Chapel of Christ Christ
Our King
Our King
Our King
Our King
Our King
Our King
O.P., assisted by Rev. J. J. Bauer, O.P., and Rev. J. D.
Pendergast, O.P. Solemn Benediction followed the Mass. A sermon was

preached by the Rev. C. W. Sadlier, O.P.

The Rev. C. A. Drexelius, O.P., Master of Students at St. Joseph's Priory, Somerset, preached the triduum in honor of Christ the King at St.

Aloysius Academy, New Lexington, Ohio.

At the closing Solemn Pontifical Mass of the Youngstown Blessed Eucharistic Congress, the Rev. L. C. Gainor, O.P., was a Sacrament Chaplain to Bishop Schrembs, who preached. Fr. Gainor also preached at the midnight Holy Hour of the Congress. Approximately 170,000 people were present for the open air celebration at the Stanbaugh Auditorium.

The Rev. H. A. Kelly, O.P., was master of the solemn Eucharistic Retreat commemorating the eighteenth anniversary of the Guard of Honor

of Notre Dame Church in Chicago, Sept. 20-27.

At St. Dominic's, Denver, Rosary Sunday was fittingly celebrated with a High Mass at 10:30 A. M. and Rosary Procession at 3:30 P. M. The Blessed Sacrament was exposed Queen of the from after Mass until the afternoon ceremonies, in rep-Rosary

aration for the atrocities being committed in Spain.

At Sacred Heart Church, Jersey City, N. J., Sept. 26—Oct. 4, the Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's, Somerset, preached the double novena in honor of the Blessed Virgin Mary, Queen of the Most Holy Rosary, and St. Theresa, the Little Flower of Jesus.

The Very Rev. W. A. Marchest O.P.

The Very Rev. W. A. Marchant, O.P., Prior of St. Vincent Ferrer's in New York, preached during the solemn services at St. Patrick's Church, Leetonia, Ohio, Oct. 11. The Rev. L. C. Gainor, O.P., Pastor of St Dominic's in Youngstown, was the preacher.

The Rev. Ignatius Smith, O.P., preached the Novena in preparation for the Feast of the Most Holy Rosary, at St. Dominic's in Washington. The novena was solemnly brought to a close on Rosary Sunday afternoon. The services consisted of an outdoor Rosary procession, a sermon by Fr Smith, the blessing of roses, and Solemn Benediction of the Most Blessed Sacrament Thirty-five Brothers from Immaculate Conception Convent took part in the services.

About seven thousand faithful attended the Solemn Rosary Procession and services at St. Pius', Chicago, on Rosary Sunday. Ten thousand blessed roses were distributed. The sermon was preached by the Rev.

H. A. Kelly, O.P.

In our churches, Rosary Sermons were preached as follows:—St. Joseph's Somerset, Ohio, the Rev. C. I. Litzinger, O.P. St. Joseph's Somerset, Ohio, the Rev. C. I. Litzinger, O.P.
St. Louis Bertrand's, Louisville, Ky., the Rev. J. J. Welsh, O.P.
St. Dominic's, Washington, D.C., the Rev. Ignatius Smith, O.P.
St. Antoninus', Newark, N. J., the Very Rev. W. G. Moran, O.P.
Holy Trinity, Somerset, Ohio, the Rev. B. I. Roberts, O.P.
St. Patrick's Columbus, Ohio, the Rev. A. A. Sibila, O.P.
St. Pius', Providence, R. I., the Rev. J. J. Dillon, O.P.
St. Catharine's, St. Catharine's, Ky., the Rev. E. C. Andres, O.P.
Rosary College, River Forest, Ill., the Rev. B. B. Meyers, O.P.
Perpetual Rosary Convent, Summit, N. J., the Rev. T. F. Conlon, O.P.
Perpetual Rosary Convent, Union City, N. J., the Rev. P. A. Skehan, O.P.
Perpetual Rosary Convent, Catonsville, Md., the Rev. J. T. Ford, O.P. The Rev. H. H. Welsh, O.P., preached at the triple novena which began Sept 6, at Rosary Shrine at Summit, N. J.

In St. Luke's parish chapel, Schenectady, N. Y., the Rev John Cavanaugh, O.P., a member of the English Province, for the last four years a missionary in the West Indies, preached and presided at the reception of twenty-five new members into the Archconfraternity of the Holy Rosary.

The Rev. H. A. Kelly, O.P., a Director of the Third Order in the Middle West, preached the novena of Tuesdays in honor of our Mother of Perpetual Help, at St. Henry's Church, Chicago, Sept. 8-Nov. 3. Fr. Kelly also preached a novena in honor of the Immaculate Conception, at Help of Christians Church, Chicago.

The Rev. V. W. Piec, O.P., of St. Pius', Chicago, established the Rosary Confraternity and preached the Rosary Sunday sermon at St. Mary Mag-

dalen Church in Chicago.

The Rev. R. M. McDermott, O.P., of St. Pius', Chicago, preached the novena there in preparation for the Feast of the Immaculate Conception.

On the Feast of Saint Francis, the friendship of the seraphic St. Dominic Founder of the Friars Minors and our Holy Father St. Dominic, was commemorated throughout the Franciscan and St. Francis Dominican Provinces. Dominican Fathers celebrated the Solemn Masses at St. Francis Assisi's Mother Church, New York City, and at St. Anthony's Shrine of Duns Scotus College, Detroit,

Michigan.

The Very Rev. F. N. Georges, O.P., Subprior of St. Thomas Aquinas Convent, River Forest, Ill., was celebrant of the Solemn Mass at St. Augustine's Church, Chicago. Fr Georges was assisted by the Reverend H. C. Graham, O.P., of Fenwick High School, as deacon, and the Reverend J. D. Malone, O.P., also of Fenwick High School, as subdeacon. The Reverend J. J. McLarney, O.P., of St. Thomas Aquinas', preached on St. Francis.

The Very Reverend J. B. Sheehan, O.P., Sub-Prior of St. Joseph's Priory, Somerset, Ohio, assisted by the Rev. M. G. McGuire, O.P., as deacon, and the Rev. A. B. Sauro, O.P., as subdeacon, celebrated the Solemn High Mass at the Franciscan Monastery in Cincinnati.

At St Boniface's Church, Louisville, Ky., Solemn Mass was celebrated by the Rev. B. A. Enis, O.P., of St. Louis Bertrand Priory, Louisville, as-sisted by the Rev. A. L. Scheerer, O.P., of St. Rose's Priory, as deacon and

the Rev. T. J. Smith, O.P., of St. Rose's Priory, as subdeacon.

At St. Sepulchre, famous Franciscan Monastery at Brookland, D. C., the Rev. J. B. Walker, O.P., of Immaculate Conception Convent, was assisted at the Solemn Mass by the Rev. W. C. Durbin, O.P., as deacon, and the Rev. J. R. Coffey, O.P., as subdeacon. The minor ministers of the Mass were the Rev. O. T. Carl, O.P., the Rev. W. G. Mottey, O.P., the Rev. A. R. McQuillan, O.P., and the Rev. A. A. Bujnak, O.P.

At Holy Name Monastery, Brookland, D.C., the Rev P. L. Thornton, O.P., Master of Students of Immaculate Conception Studium, sang the Solemn Mass. Fr. Thornton was assisted by the Rev. Bro. Raphael Gillis, O.P., as deacon, and the Rev. Bro. Sebastian Carlson, O.P., as subdeacon.

At St. Aloysius Academy, New Lexington, Ohio, the Rev. J. J. Dwyer, O.P., was assisted at Solemn Mass by the Rev B. I. Roberts, O.P., and the Rev. S. C. Osbourn, O.P.

On October 8, the Rev. E. L. Hughes, O.P., National Director of the Dominican Third Order, conducted a panel discussion at the Franciscan Tertiaries' Convention at Louisville, Ky.

On the feast of St. Albert the Great, the second regional meeting of the Third Order of St. Dominic was held at Sacred Heart Church, Jersey City, N. J. The Very Rev Terence S. McDermott, O.P., Prior-Provincial, presided and gave a special message to the tertiaries. The Very Rev. M. J. Foley, O.P., Pastor of Sacred Heart Church, welcomed the delegation. The Rev. E. L. Hughes, O.P., National Director of the Third Order, preached on "Tertiarism, the Vital Need of Catholic Life." A special feature of the convocation was the singing of Solemn Compline by seventy Sisters of the Caldwell, N. J., Community. The Rev. G. B. Hasenfuss, O.P., director of St. Albert's Fraternity of Sacred Heart Parish, was in charge of arrangements.

Nov. 3-11, a solemn novena was preached in honor of St. Vincent Ferrer at his patronal church in New York City. St. Vincent The special services of the novena were a high Mass and Ferrer instruction at 10:00 A. M., a low Mass and instruction at 12:10 P. M., Sermon and Benediction of the Blessed Sacrament at 5:00 P. M., and again at 8:00 P. M. At all services, a relic of the Saint's body was exposed for the veneration of the faithful. The preacher was the Very Rev. Raphael M. Burke, O.P., Vicar Provincial of St. Albert's Vicariate.

At St. Pius' Church in Chicago, famous shrine of St. Jude St. Jude Thaddeus, the annual novena in preparation for the feast of St. Jude, Oct. 28, was preached by the Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's, Somerset, and the Rev. T. F. Conlon, O.P., National Director of the Holy Name Societies. Over 200,000 petitions were received. 40,000 attended the services.

The Rev. H. A. Kelly, O.P., of St. Pius', Chicago, preached the no-

vena for the feast at Sacred Heart Church, Jersey City, N. J.

The Rev. C. P. Lyons, S.M., preached the festal novena at St. Dom-

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inic's Church in Detroit.

The Very Rev. J. A. Mackin, O.P., and the Rev R. B. Johannsen, O.P., conducted a novena to St. Jude at St. Leo's Church, Pawtucket, R. I.

The National Interracial Federation at its tenth annual convention, held at Cincinnati, Sept. 5-7, and sponsored by the Most Reverend John T. McNicholas, O.P., Archbishop of Blessed Martin Cincinnati, formed and endorsed the National League of Prayer for the canonization of Blessed Martin.

Plans are being formed by the Directors of the Blessed Martin Guild

for the observance in 1937 of the first centennial of the beatification of Blessed Martin. The first ceremony in honor of the anniversary was the solemn novena at the Blue Chapel, Union City, N. J., Oct. 28-Nov. 5. The novena was conducted by the Rev. E. L. Hughes, O.P., the Rev. J. C. Kearns, O.P., and the Rev. R. E. Vahey, O.P.

The third National Holy Name Convention called upon each member to

pledge whole-hearted cooperation in the crusade of prayer for the canonization of Blessed Martin, "whose elevation to the highest honor the Church can confer on her holy servants will direct attention to the two outstanding virtues of his life, humility and charity, without which no inter-

racial brotherhood in Christ can ever obtain."

On Nov. 1, the tertiaries of St. Vincent Ferrer's confraternity, New York City, made a pilgrimage to the Blue Chapel, Union City, N. J., to at-

tend exercises in honor of Blessed Martin.

On Oct. 27, the Rev. E. L. Hughes, O.P., gave a talk on Blessed Martin to the Good Shepherd Sisters, Mt. St Florence, Peekskill, New York.

At the novena conducted at St. Elizabeth's Church, Chicago, Oct. 28-

Nov. 5, the Very Rev. F. N. Georges, O.P., spoke on Blessed Martin.

The Rev. J. C. Kearns, O.P., delivered a radio talk on Blessed Martin over Station WLWL, Nov. 4.

The Rev. R. E. Vahey, O.P., conducted a triduum in preparation for the feast of Blessed Martin at St. Dominic's Church, Youngstown, Ohio. This was the first triduum to Bl. Martin in Youngstown. Over 800 adults attended the closing services in inclement weather. Nearly a thousand petitions were received and over 7,000 pieces of literature were distributed.

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The feast of Blessed Martin was solemnly observed at the Blue Chapel, Union City, N. J., where the Rev. E. L. Hughes, O.P., Director of the Blessed Martin Guild, celebrated the Solemn Mass, assisted by the Rev. J. C. Kearns, O.P., as deacon, and the Rev. J. B. Affleck, O.P., as subdeacon. The Rev. T. A. Townsend, O.P., editor of the Library of Dominican Spirituality, was the preacher.

A private novena was made by the student body of Fenwick High School in the school chapel, Oct. 28-Nov. 5.

At the beginning of the Fall season, the following Fathers were added to the Eastern Mission Band: the Rev. C. L. Davis, O.P., the Rev. W. A. O'Connell, O.P., the Rev. T. D. Gilligan, O.P., the Rev. W. E. Heary, O.P., the Rev. Eastern Band

A. H. Neal, O.P.

On Oct. 18, the Rev. E. A Martin, O.P., opened the annual mission in the Church of the Holy Name, Creton-on-the-Hudson. The Fathers of the Band have also the following schedule for the Fall:

Fords, N. J., Our Lady of Peace, Rev. W. C. Kelly.

New Haven, Conn., St Mary's, Revs. C. L. Davis, F. N. Reynolds.

Frederick, Maryland, St. John's, Rev. T. D. Gilligan. Charlettstown, P.E.I., Cathedral, Very Rev. J. H. Healy. Roslyn, Long Island, N. Y., St. Mary's, Revs. J. B. Hughes, R. B. Johannsen.

Victor, New York, St. Patrick's, Rev. W. J. McLoughlin Edgemere, N. Y., St. Gertrude's, Rev. A. H. Neal. Pittsburgh, Pa., St. Michael, Revs. F. D. Newman and P. V. Flanagan. Monticello, N. Y., St. Peter's, Rev. T. M. O'Connor.

New York, Ascension Church Revs. C. L. Davis, W. A. O'Connell,

R. B. Johannsen, A. H. Neal. Dorchester Centre, Mass., St. Gregory, Revs. W. C. Kelly, W. E. Heary, T. D. Gilligan, F. N. Reynolds.

Wyemissing, Penn., Sacred Heart Church, Rev E. A. Martin.
Providence, Rhode Island, St. Mary's, Rev. J. D. Walsh, W. J. Mc-Laughlin, H. C. Boyd.

Buffalo, New York, St. Bartholemew, Very Rev. J. H. Healy. New York, St. Catherine's, Revs. J. B. Hughes, T. H. Sullivan New York, N. Y., St. Elizabeth's, Rev. G. B. Neitzey, P. V. Flanagan. Belmont, Mass., Our Lady of Mercy, Revs. H. H. Welsh, T. M. O'-

Utica, N. Y., Bl. Sacrament, Revs. W. R. Bonniwell, W. C. Kelly. New York, St. Vincent Ferrer, Rev. J. L. Finnerty, Very Rev. J. H. Healy, Rev. W. E. Heary.

Providence, R. I., St. Pius, Revs. W. A. O'Connell, J. D. Walsh.

Nutley, N. J., St. Mary's, Revs. C. L. Davis, T. D. Gilligan. Pawtucket, Rhode Island, St. Leo's Church, Revs. R. B. Johannsen, G. B. Neitzey.

Stirling, New Jersey, St. Vincent's Church, Revs. C. A. Haverty, T. M. O'Connor.

Valhalla, New York, Holy Name, Rev. W. J. McLoughlin.
Sayre, Pa., Epiphany, Rev. W. C. Kelly.
Bread Channel, N. Y., St. Virgilius', Rev. T. H. Sullivan.
Kensington, Conn., St. Paul's, Rev. W. R. Bonniwell.
St. Johnsbury, Vt., St. Aloysius, Rev. H. H. Welsh.
Waterbury, Conn., Immaculate Conception Church, Revs. J. B. Hughes,
H. C. Boyd, T. D. Gilligan.

Elmsford, N. Y., Mt. Carmel, Rev. F. D. Newman. Livonia Center, N. Y., St. Michael, Rev. T. H. Sullivan. Oil City, Penn., St. Joseph's, Revs. J. J. Durkin, G. B. Neitzey. Brantford, Ontario, St. Basil, Very Rev. J. A. Mackin, Rev. T. M.

O'Connor.

Poughkeepsie, N. Y., Mt. Carmel, Rev. A. H. Neal. East Providence, R. I., Sacred Heart, Revs. J. B. Hughes, C. L. Davis, H. C. Boyd.

New Brighton, S. I., St. Peter's Church, Revs. John L. Finnerty,

P. V. Flanagan.

Crafton, Penn., St. Philip, Revs. T. H. Sullivan, W. J. McLoughlin. Simsbury, Conn., St. Mary's, Rev. W. R. Bonniwell. New York, N.Y., Our Lady of Victory, Very Rev. J. H. Healy, Rev.

Rochester, N. Y., St. Ambrose, Revs. E. A. Martin, F. N. Reynolds. Cambridge, Mass., St. Peter's, Very Rev. P. A. Maher, Revs. H. H. Welsh, F. D. Newman.

Pepperell, Mass., St. Joseph's, Rev. W. E. Heary. Binghamton, N. Y., St. Paul's, Rev. W. A. O'Connell, T. M. O'Connor. Washington, D. C., St. Patrick's, Very Rev. F. O'Neill, Rev. R. B. Johanssen.

Rochester, New York, Most Holy Redeemer Church, Revs. G. B. Neitzey, J. D. Walsh.
McKees Rock, Pa., St. Francis de Sales, Revs. J. J. Durkin, G. B.

Neitzey. Stottsville, N. Y., Holy Family, Rev. J. B. Hughes.

Novenas:

New York, St. Theresa, Rev. W. A. O'Connell. Richmond Hill, Long Island, Our Lady of the Cenacle, V. Rev. J. H.

Healy. New York, N. Y., St. Michael's, Rev. F. N. Reynolds.
New York, N. Y., St. Dominic's, Rev. J. D. Walsh.
New York, N. Y., Holy Family, Rev. W. E. Heary.
Fall River, St. Mary's Cathedral, Rev. F. D. Newman.
Long Island City, St. Patrick's, Rev. A. H. Neal.
Brooklyn, New York, Our Lady of Victory, Rev. P. V. Flanagan.
Great Neck, Long Island, St. Aloysius, Rev. W. C. Kelly.
Albany, New York, St. James, Rev. P. V. Flanagan.
Corona, Long Island, N. Y., St. Leo's, Revs. W. A. O'Connell, W. E.

Middletown, Conn., St. Sebastian, Very Rev. Francis O'Neill. Syracuse, New York, Most Holy Rosary, Rev. H. C. Boyd. Utica, New York, St. Peter's, Rev. J. D. Walsh. New York, N. Y., St. Gregory's, Rev. T. M. O'Connor. Brooklyn, Queen of All Saints, Rev. F. N. Reynolds.

Ozone Park, Lady of Perpetual Help, Rev. T. H. Sullivan. Jackson Heights, Long Island, N. Y., St. John, Rev. W. R. Bonniwell. Brooklyn, Sacred Heart, Rev. E. A. Martin.

Newburgh, St. Mary's, Rev. H. C. Boyd. Pawtucket, Rhode Island, Rev. G. B. Neitzey. Riverside, Rhode Island, St. Brendon's, Rev. R. B. Johanssen. Bronx, New York, Blessed Sacrament, Rev. J. B. Hughes. West New Brighton, Staten Island, N. Y., Sacred Heart, Rev. A. H. Neal.

New York, N. Y., Sacred Heart, Rev. W. C. Kelly. New York, N. Y., St. Joseph's, Rev. F. D. Newman.

Oct. 8-14, the Rev. B. C. Murray, O.P., and the Rev. R. R. Central King, O.P., preached a two week mission at St. Joseph's Band Church, Cuyahoga Falls, Ohio. The Rev. W. D. Sullivan, O.P., head of the Band, preached the annual retreat of the Fathers of Aquinas College High School, Columbus, Ohio. The Fathers of the Band also have the following schedule:

Eucharistic Tridua: Youngstown, Ohio, St. Edward's, Rev. W. D. Sullivan. Hubbard, Ohio, St. Patrick's, Rev. B. C. Murray.

Missions: Cleveland, Ohio, St. Ann, St. Paul's Shrine, Rev. W. D. Sullivan. Cleveland, Ohio, Blessed Virgin, St. Paul's Shrine, Rev. R. R. King. Sharon, Pa., Little Flower, Sacred Heart, Rev. B. C. Murray.

Parish Retreats: For Women Lancaster, Ohio, St. Mary's, Rev. R. R. King.

Lancaster, Ohio, St. Mary's, Rev. J. R. O'Connor. Forty Hours: Bloomington, Ind., St. Charles', Rev. A. P. McEvoy.

Nuns Retreat: Louisville, Ky., Carmelites, Rev. W. D. Sullivan.

Cleveland, Ohio, St. Catherine's, Revs. W. D. Sullivan, A. P. McEvoy. Masury, Ohio, St. Bernadette, Rev. B. C. Murray. Masury, Onio, St. Bernadette, Rev. B. C. Murray.
Dresden, Ohio, St. Ann's, Rev. J. C. Connolly.
Fenton, Mich., St. John's, Rev. J. B. O'Connor.
Holly, Mich., St. Rita's, Rev. J. B. O'Connor.
Wills Creek, Ohio, Our Lady of Lourdes, Rev. J. C. Connolly.
La Fayette, Ind., St. Mary's, Revs. W. D. Sullivan, J. R. O'Connor.
Hubbard, Ohio, St. Patrick's, Very Rev. R. P. Carroll, Rev. A. P.

Wheeling, W. Va., St. Mary's, Revs. B. C. Murray, R. R. King. Martin's Ferry, Ohio, St. Mary's, Revs. H. L. Martin, W. D. Sullivan,

J. C. Connolly.
Pinckney, Michigan, St. Mary's, Rev. J. B. O'Connor. Columbus, Ohio, St. Patrick's Church, Rev. M. J. Eckert, Rev. R. R.

King.
Somerset, Ohio, St. Joseph's, Rev. M. J. Eckert.
Wellston, Ohio, Sts. Peter & Paul, Rev. J. B. O'Connor
Shelby Settlement, Ohio, Sacred Heart, Rev. J. C. Connolly.

The Northwestern Mission Band, under the Rev. F. L. Northwestern Vander Heyden, O.P., is now composed of the Very Rev. Band W. R. Lawler, O.P., Rev. F. R. Larpenteur, O.P., Rev. J. B. Hegarty, O.P., Rev. C. M. Delevingne, O.P. The Very Rev. W. R. Lawler, O.P., and the Rev. J. B. Hegarty, O.P., preached the

two week mission which began Oct. 18 at St. Anthony's Church in Minneapolis. The Fathers of the Band also have the following schedule:

Missions:

St. Paul, Minn., St. Michael's Church.
St. Paul, Minn., Nativity Church.
St. Paul, Minn., St. Louis Church.
Minneapolis, Minn., Annunciation Church.
Minneapolis, Minn., St. Stephen's Church.
South St. Paul Minn. St. Augusting's Church. South St. Paul, Minn., St. Augustine's Church. Munising, Michigan, Sacred Heart Church. Gladstone, Mich., All Saints Church. Iron River, Mich., St. Agnes Church. L'Anse, Mich., Sacred Heart Church. Hutchenson, Minn., St. Anastasia's Church. Litchfield, Minn., St. Philip's Church. Eden Valley, Minn., St. Peter's Church. Danverx, Minn., Visitation Church. Clontarf, Minn., St. Malachey's Church. Norwood, Minn., Ascension Church. West Albany, Minn., St. Patrick's Church. Eyota, Minn., St. John's Church. South Kaukauna, Wisconsin, St. Mary's Church. Darboy, Wisconsin, Holy Angels' Church.

Members of the Retreat Band, under the Very Rev. M. L. Heagen, O.P., Ex-Provincial of St. Joseph's Province, gave two retreats to the Franciscan Sisters at Danville, N. J., in Retreats October. In November the Fathers gave retreats to the Dominican Sisters at Summit, N. J., the Little Sisters of the Poor at Newark, N. J., and to the

cloistered Carmelites at Wheeling, W. Va.

The Very Rev. Justin McManus, O.P., preached the Day of Recollection for the month of October at the Washington Retreat House for dioce-

san clergy.

The Rev. F. J. Baeszler, O.P., President of Fenwick High School, preached the teachers' retreat at the convent of the Cenacle, 513 Fullerton Partway in Chicago, Nov. 6-8; Father Baeszler also preached a retreat for

Carroll Court at the Convent of the Cenacle, Oct. 16-18.

The Rev. T. à Kempis Reilly, O.P., conducted a retreat for Superiors and other Sisters belonging to the Congregation of the Good Shepherd, who came for the purpose from Boston, Hartford, New York City, Morristown, N. J., Albany, Troy and Villa Loretta of Peekskill, N. Y., to the Provincial House at Mount St. Florence, Peekskill, Oct. 12-21.

The Rev. F. G. Level, O.P., Prefect of Guzman Hall, Apostolic School of Providence College, gave a one day retreat to the Catholic Daughters of America at the Dominican House of Retreats, Philadelphia, Pa., Oct. 25.

The Rev. C. F. Beekley, O.P., gave a week-end retreat at the Dominion

The Rev. Q. F. Beckley, O.P., gave a week-end retreat at the Dominican Convent, Elkins Park, Philadelphia, Pa., Oct. 9-11. Fr. Beckley also gave a Day of Recollection there, Oct. 21.

The Rev. E. L. Hughes, O.P., conducted the community retreat for Descriptions of the Physics City N. J. Nov. 20 Description.

Dominican Sisters, Blue Chapel, Union City, N. J., Nov. 29-Dec. 8.

The Rev. T. F. Carey, O.P., of the Catholic University, preached a retreat at the Dominican Convent, Elkins Park, Oct. 2-4.

The Rev. R. E. Vahey, O.P., conducted a retreat for the Students of Mt. St. Dominic Academy, Caldwell, N. J., Oct. 28-31.

The Rev. L. E. Nugent, O.P., of Fenwick High School, preached the annual retreat at Trinity High School, River Forest, Ill., Nov. 11-13.

Other Mission
Activities

The Very Rev. F. N. Georges, O.P., spoke to the Adoration Society of Notre Dame Church in Chicago, which is under the direction of the Fathers of the Blessed Sacrament.

The Rev. J. A. Sheil, O.P., pastor of Holv Name Church.

Activities

The Rev. J. A. Sheil, O.P., pastor of Holy Name Church, Valhalla, N. Y., and his assistant, the Rev. W. G. Cummins, O.P., were deacon and subdeacon respectively at the Solemn Benediction which followed the profession of vows of the Servants of Relief for Incurable Cancer at Rosary Hill Home, Hawthorne, N. Y., on Sept. 14.

curable Cancer at Rosary Hill Home, Hawthorne, N. Y., on Sept. 14.

The Rev. F. J. Baeszler, O.P., conducted a novena in honor of the Little Flower at Mary, Queen of Heaven Church, in Chicago, Ill., Sept. 24-Oct. 3.

The Very Rev. C.M. Thuente, O.P., celebrated the Mass for the living and dead members of St. Rose's Settlement in Settlement Chapel. The occasion was a general home coming meeting held Oct. 17 at the Settlement House.

The Rev. F. G. Level, O.P., of Providence College, conveyed the "Greetings from the Regular Clergy" at the centennial celebration of the Marist Fathers, held at St. Charles Borromeo Church, Providence, on Oct. 18.

On Nov. 1, the Rev. Ignatius Smith, O.P., began a series of radio sermons on the Ten Commandments. The sermons were preached on Sunday afternoons at 5:00 P. M., at the Church of the Immaculate Conception, and were broadcast over Station WOL.

The Rev. D. M. Galliher, O.P., Registrar of Providence College, delivered the monthly conference to the Marian Motherhood of St. Xavier's Academy, Providence, Oct. 30.

The Rev. A. H. Chandler, O.P., Dean of Providence College, delivered an address, "The Christian Concept of God," before the Parliament of Religions held at Grace Church Parish House, Providence, Dec. 14.

On the feast of St. Margaret Mary, Oct. 17, the Rev. H. P. Cunningham, O.P., of St. Vincent Ferrer's, N. Y., preached on "St. Margaret Mary and the Sacred Heart" at St. Joseph's Novitiate of the Brothers of the Sacred Heart. The Rev. J. J. Costello, O.P., chaplain, sang the festal Mass. The Rev. E. B. Leary, O.P., is serving as chaplain to the Christian Brothers connected with St. Mel's School in Chicago.

Brothers connected with St. Mel's School in Chicago.

On Sunday, Nov. 15, a Solemn High Military Mass was sung at St.

Vincent's, New York City, for the souls of the deceased heroes of the

Vincent's, New York City, for the souls of the deceased heroes of the World War.

A novema for the Souls in Purgatory was preached by the Rev. T. F.

A novena for the Souls in Purgatory was preached by the Rev. T. F. Conlon, O.P., at Sacred Heart Church, Jersey City, N. J., Nov. 22-30.

At St. Pius', Chicago, a novena of Holy Hours on Thursdays was begun on Oct. 29, in preparation for Christmas. The Rev. V. R. Burnell, O.P., pastor, is preaching the course of sermons. The Holy Hours are a preparation for the devotion to St. Jude Thaddeus. They are held on Thursdays was 10.000 at 10.000 at

days at 10:00 A. M., 3:00 P. M., 6:30 P. M. and 8 P. M.

The Fathers of St. Pius' Church preached the Solemn Novena in honor of the Little Flower at Old St. Stephen's Church, Chicago.

Third
Order

Rosary Sunday, Oct. 4, members of the Third Order of St.
Dominic made a retreat under the National Director, the
Rev. E. L. Hughes, O.P., at the Dominican House of Retreats, 1812 Green St., Philadelphia. Fr. Hughes also conducted a Tertiary convocation at Mt. St. Dominic Chapel, Caldwell, N. J.,
on Nov. 8.

On Sunday, Oct. 11, the Rev. H. A. Kelly, O.P., Director of the Third Order in the Middle West, instituted a men's chapter at St. Pius' Church in Chicago.

The Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's, Somerset, gave a novena to members of the Third Order at Holy Name Monastery, Cincinnati, Ohio.

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rđ ch On Sept. 28, the Rev. J. D. Kavanaugh, O.P., of Holy Rosary Priory, Minneapolis, Minn., was speaker at an instruction meeting on the aims and puroses of the Third Order, for prospective members and all others interested.

Rosary
Mission
Society

At the Jubilee Mission Exhibit held at Worcester Auditorium, Worcester, Mass., His Excellency, the Most Rev.
Thomas M. O'Leary presiding, the Very Rev. B. C. Werner,
O.P., Vicar Provincial of American Dominican Chinese missionaries, spoke on "Dominican Missions in the Orient," on
Wednesday, Oct. 14.

Under the Rev. R. E. Vahey, O.P., the Rosary Mission Society had an exhibit at the Jubilee Mission Exhibit. The Society also offered an exhibit at the Diocesan Eucharistic Congress at Youngstown, Ohio, September 24-25.

On Saturday evening, Oct. 10, the Rev. Ignatius Smith, O.P., C. S. M. C. spoke on the radio-broadcast over Station WJSV, given in connection with the annual C. S. M. C. rally in Brookland, D. C. Father Smith also spoke at the rally the following day at the Catholic University Gymnasium. One of the features of the latter was the departure ceremony for several religious assigned to distant Missions.

Thirty-five Brothers from Immaculate Conception Convent marched in the parade preceding the rally. This began at Thirteenth St. in Brookland, and proceeded along Monroe St. to the Catholic University.

At St. Therese Academy, Cleveland, Ohio, Sept. 29, the Rev. R. E. Vahey, O. P., gave a talk on mission activities of various religious Orders and on the cause of Bl. Martin.

In Louisville, Ky., the Rev. J. M. Reilly, O.P., spoke at the opening meeting of the Holy Rosary Academy and Grade School C. S. M. C. Unit.

On Monday, Nov. 16, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, offered Mass in St. Thomas' Chapel, Immaculate Conception Convent in Washington. The occasion for the Archbishop's visit was the meeting of the Hierarchy of the United States, Nov. 17-19.

At the solemn inauguration of the Rt. Rev. Joseph M. Corrigan as rector of the Catholic University of America, the Very Rev. Justin Mc-Manus, O.P., Prior, represented Immaculate Conception Studium; the Rev. P. L. Thornton, O.P., acting for the Very Rev. F. D. McShane, Alumnus, represented Yale University; the Rev. J. J. Jordan, O.P., represented Providence College, of which he is President. Immaculate Conception Convent was well represented on the occasion.

On Wednesday, Sept. 16, the Rev. R. E. Brennan, O.P., of Providence College, represented the Universidad de Santo Tomas, Manila, Phillipine Islands, and the Rev. P. A. Skehan, O.P., represented the University of Fribourg, at the Harvard Tercentenary.

The Rev. Ignatius Smith, O.P., acting dean of the Philosophy Department of Catholic University will be a speaker at the American Catholic Philosopher's Meeting to be held at Chicago, Dec. 29, 30. Fr. Smith also spoke on "Communism's Challenge to the Knights of Columbus" before a group of Fourth Degree Knights at the Mayflower Hotel, Washington, on Nov. 16.

A perpetual novena of Holy Hours in honor of the Queen of the Most Holy Rosary has been inaugurated at St. Dominic's, Washington, D. C.

The Rev. Q. F. Beckley, O.P., preached a retreat at the Dominican Convent, Elkins Park, Philadelphia, Nov. 17-18.

On Nov. 22, the Rev. F. J. Routh, O.P., preached a one day retreat to business women, and on Nov. 29 to the Altar and Rosary Society of St. Ludwig's Parish, at the Dominican House of Retreats, Philadelphia, Pa. Nov. 9, 10, 11, the Rev. Brother Cajetan Sheehan, O.P., received ton-

sure and the four minor orders from the Most Rev. James J. Hartley, D.D., Bishop of Columbus, at St. Joseph's Cathedral in Columbus.

#### SISTERS' CHRONICLE

Congregation of Saint Thomas Aquinas, Tacoma, Wash.

Miss Mary Jane O'Neill of Chicago, Miss Madeline Davis, Miss Elizabeth Kennedy and Miss Bernice McDonald of Holy Rosary School in Seattle, entered Marymount as postulants on the Feast of the Sacred Heart, June 19.

The Rev. Kevin Meagher, O.P., of Ross, California, preached the com-

munity retreat in August.

A statue of St. Bernadette was placed in the grotto of Our Lady of Lourdes on the Feast of St. Dominic, August 4.

St. Catherine Hospital, Kenosha, Wis.

During the annual retreat, the Rev. Thomas à Kempis Reilly, O.P., proposed St. Catherine of Siena as the patroness and model for Dominican Sisters who care for the sick. He encouraged the sisters to spread among their patients devotion to Blessed Martin and the apostolate of suffering,

for our Dominican Foreign Missions.

On the Feast of St. Dominic, at the end of the retreat, Sr. Mary Dympna, Sr. M. Sebastian, Sr. M. Brenden, Sr. M. Bertrand, Sr. M. Celine, Sr. M. Rosaline, Sr. M. Matthew, Sr. M. Pauline, Sr. M. Osanna, Sr. M. Dolorosa, Sr. M. Finbar, Sr. M. Barbara, and Sr. M. Lourdes, made perpetual vows. Miss Ferdinanda Appelman, from Holland, received the holy habit as Sr. M. Ludwina.

A large recreation room for the sisters was erected during the sum-

mer months.

Congregation of the Holy Cross, Brooklyn, N. Y.

About two hundred sisters attended the Summer School and College at St. Joseph's, Sullivan Co., N. Y., which closed August 3. Ten sisters took the course in music at Pius X School of Music in New York. Twenty sisters attended the social service course given in New York during the

week of August 23.

More than three hundred children took advantage of the sports and indoor features offered at Camp St. Joseph's for boys and Camp St. Joseph's for girls, on opposite sides of Lake St. Dominic at St. Joseph's, Sullivan Co. Evening socials were occasionally given to the senior members of the camp. Another lodge for the senior girls of the camp is being planned. The Brooklyn Dominicans also have supervision of Camp Catholic Daughters at Matituck, L. I.

The new Dominican High School in Jamaica, N. Y., registered seventy day pupils and twenty-five for the evening classes. Ground will be broken in the near future for the erection of the new school building on a large

piece of land adjoining the present temporary school.

The former girls' orphanage has been converted into a private boarding school for girls of elementary school age. Twenty-five boarders entered in September. The orphans were moved to the Dominican Sisters' large orphanage at Melville, L.I.

At the regular meeting of the Dominican Juniorate, in Jennings Hall on Sunday, September 20, Mrs. Wm. Maloney presided and spoke of the work done by the auxiliary since its origin. The first social activity of the auxiliary was the participation in the bazaar held under the auspices of the Catholic Big Sisters at the Knights of Columbus Club on October 21, 22, and 23. The monthly card parties were resumed again at the monthly meeting on October 27. On September 10, after a summer with their relatives, forty-eight Juniorites returned to Villa Maria, the Dominican Juniorate Watermill, N. Y. Nine Juniorites entered the novitiate after completing four years high school at the Juniorate.

At the novitiate House in Amityville, on August 5, twenty-two postulants received the holy habit of St. Dominic. On August 18, fifty-one novices pronounced their first vows; and on August 28, thirty-five sisters made their final vows. On September 8, the Feast of the Nativity of Our Lady, seventeen young ladies became postulants at the novitiate. On Columbus day, the Brooklyn Dominicans celebrated the sixtieth anniversary of the establishing of the novitiate at Amityville and the transfer of the novices from the Mother House in Brooklyn.

Between April 12 and August 17, six retreats were given at Amityville by the following Fathers respectively: the Rev. Dermot McArdle, C.P.; the Very Rev. C. M. Thuente, O.P., who gave two; the Rev. Edward Scanell, C. P.; the Rev. T. A. Townsend, O.P.; and the Rev. E. L. Hughes, O.P. The Rev. Venantius, O.M.Cap., conducted two retreats at St. Joseph's N.V. diving August 1988. seph's, N. Y., during August.

On Wednesday, September 30, the regular monthly conference was given at the Motherhouse by the Rev. Clement Walsh. On October 12, Sr. Melania, Sr. Timothy, Sr. Pacifica, Sr. Francis, Sr. Romualda, St. Casilda, Sr. Remigia, Sr. Ursula, Sr. Canisia, and Sr. Antonina celebrated the Golden Jubilee of their religious profession.

Seven sisters came from the Puerto Rican missions to visit their relatives and spend the summer in Brooklyn. Of those who came here in June, four returned to Puerto Rico. The others were replaced by Sister Eunice, Sister Carolyn Therese, and Sister Teresita. They sailed on August 26.

#### St. Cecilia Academy, Nashville, Tenn.

On the feast of St. Cecilia, November 22, the members of the St. Cecilia Music Club and the members of the newly organized dramatic club presented their first program of the season.

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During the first week of December, in the auditorium of the Academy, the Sodality conducted their annual bazaar for the benefit of home and foreign missions. His Excellency, the Most Rev. William L. Adrian, D.D., has encouraged the young people in their efforts to help the missions. The annual reception of new members into the Sodality of the Blessed Virgin was held in the chapel on December 8

The following sisters of the St. Cecilia Community are taking college courses: Sister M. Sebastian, O.P., at Incarnate Word College, San Antonio, Texas; Sister Carmelita, O.P., at DePaul University, Chicago, Ill.; Sister M. de Sales, O.P., at Catholic College of Oklahoma, Guthrie, Okla. Christmas eve, the Rev. Father Bush, Chaplain, will sing the midnight

Mass in the Sisters' chapel.

#### Convent of Saint Catherine, Racine, Wis.

The Rev. D. A. Wynn O.P., was celebrant of the Mass of the feast of the Most Holy Rosary, on Sunday, October 4. He preached on the effi-cacy of the daily recitation of the Rosary and the necessity of impressing this truth on the minds of the young.

# The Dominican Sisters of the Sick Poor, New York City

On June 12, the Rt. Rev. Msgr. John J. Casey, Secretary to His Eminence Cardinal Hayes, officiated at the clothing of Sister Mary Anthony and the final profession of Sister Marie Therese, Sister Mary Rose Xavier and Sister Miriam. Monsignor Casey also preached on this occasion and gave Benediction of the Most Blessed Sacrament, assisted by the

Rev. E. A. Wilson, O.P., Chaplain to the Community.

The Community retreat which was conducted from June 17 to 26 by the Rev. Q. F. Beckley, O.P., Chaplain of Princeton University, was followed by the General Chapter of the Congregation, at which His Excellency the Most Rev. Stephen J. Donahue D.D., Auxiliary Bishop of New York, presided.

The second retreat, which opened on August 30, was conducted by the Very Rev. C. M. Thuente, O.P. Later, on October 15, Father Thuente gave a talk on Father Damien and the leper colony on the Island of Molokai.

The Feast of Christ the King was appropriately celebrated with a High Mass, sung by Father Wilson, and Exposition of the Most Blessed Sacrament during part of the day.

## Mount Saint Mary-on-the-Hudson, Newburgh, N. Y.

The Ecclesiastical Superior of the Community, the Rev. Thomas J. McDonnell, has been appointed National Director of the Society for the Propagation of the Faith.

His Excellency, the Most Rev. P. A. Collier, D.D., Bishop of Ossary in County Kilkenny, visited the Mount in September. On the occasion of the centenary celebration of St. Patrick's Church, Newburgh, October 25, His Eminence, Patrick Cardinal Hayes visited Mt. St. Mary. Other guests at that time were the Very Rev. Msgr. John J. Casey, Secretary to the Cardinal, the Rev. Thomas J. McDonnell, and the Rev. Arthur J. F. Quinn of Annunciation Parish, New York City. On Sunday morning before attending the ceremony at St. Patrick's, His Eminence accompanied by the Very Rev. Msgr. Henry O'Carroll, Pastor of St. Patrick's, visited the grave of Bishop Dunn in the Community cemetery.

During the year 1936-1937, the Rev. E. R. Kavanah, O.P., will continue

the monthly retreat conferences which he gives at the Motherhouse.

Many members of the Community attended the Third National Catechetical Congress of the Confraternity of Christian Doctrine, which began in New York, October 3.

The sisters and students at the Motherhouse, as well as the sisters on the missions, united in making the nation-wide solemn novena in honor of Blessed Martin de Porres.

### Congregation of the Immaculate Heart of Mary, Akron, Ohio

The feast of Our Holy Father St. Dominic, which marked the golden jubilee of the religious profession of Sister M. Pia, O.P., and Sister M. Magdalene, O.P., was solemnly observed. The Rt. Rev. John J. Dauenhauer, Visitor General of the religious communities of the Newark Diocese, sang the Solemn High Mass in the convent chapel of Our Lady of the Elms, assisted by the Rev. W. F. Holl, of Erie, Pa., as deacon, and the Rev. Thos. B. Larkin, of Union, N. J., as subdeacon. The Rt. Rev. Msgr. Ferdinand A. Schreiber, V.F., addressed the sisters and guests at Mass. Following Benediction of the Most Blessed Sacrament, Msgr. Dauenhauer gave an informal talk in which he recalled former days when he and Father Holl were pupils of Sister Pia. The Very Rev. C. M. Thuente, O.P., and the Rev. T. J. Taylor, Chaplain of Our Lady of the Elms, were in the sanctuary. His Excellency, the Most Rev. Joseph Schrembs, D.D., Bishop of Cleveland, sent the Papal blessing to the jubilarians from Rome. August 5, Sister Pia and Sister Magdalene left for Jersey City to visit the sisters with whom they labored for forty years.

sisters with whom they labored for forty years.

On September 9, Sister M. Bertrand pronounced her first vows and Sister M. Leo, Sister M. Mildred, Sister M. Celine, Sister M. Eugene, Sister M. Jean, Sister M. Rose, and Sister Charles Marie made their final profession.

The Forty Hours Adoration closed on Sunday evening, October 25,

the Feast of Christ the King.

Sacred Heart Academy, Springfield, Ill.

School reopened at Sacred Heart Academy on September 1, with a marked increase in enrollment. The students and faculty assisted at a High Mass in honor of the Holy Ghost, which was sung by the chaplain. Sister M. Robert, O.P., and Sister M. Adele, O.P., have returned to the Nurses' Training School at St. John's Hospital, Springfield, to take post-graduate work in surgery and anesthetization. Sister M. Rupert, O.P., and Sister Maura, O.P., have begun training at St. Elizabeth's Hospital. Sister Alice Marie, O.P., and Sister John Baptist, O.P., are at St. Bernard's Hospital, Chicago. A Scholarship to the Illinois University School of Pharmacy was awarded to Sister M. Carl, O.P., who is taking her second year of College work.

## Saint Catharine Convent, St. Catharine, Ky.

The Convent's original chapel, more than a century old, has been moved from its original position in Cartwright Creek Valley to the grounds of the present Academy. This tiny chapel, barely large enough for the first six sisters, has alone been marking the site of the first convent since 1904, when St. Catharine's was destroyed by fire. Its removal was decided on during the summer.

In August the Rev. E. C. Andres, O.P., replaced the former chaplain, the Rev. W. A. O'Connell, O.P., who has been assigned to mission work

in the East.

The high school and junior college of St. Catharine's Academy reopened with increased attendance. This year the Sisters of St. Catharine's have accepted a school at West Memphis, Arkansas, their first school in that state.

The new class of postulants is fifteen in number.

In September, at the Bishop's request, the sisters and students gladly joined in a triduum of prayer and reparation before the Blessed Sacrament,

besides the usual monthly day of prayer and Exposition.

This year's Rosary Procession lacked nothing of the beauty and devotion of former years. The Ave Maris Stella was followed by recitation of the Rosary and the singing of hymns. The Rev. E. C. Andres gave an instruction on the prerogatives, joys, sorrows and glories of Mary, Queen of the Most Holy Rosary. Benediction closed the ceremonies.

#### St. Mary of the Springs College, East Columbus, Ohio

Sister M. Aloyse and Sister M. Isabel attended the regional meeting of the Association of American Colleges held at St. Mary's College, Notre Dame, Indiana.

Sister Vincent de Paul Napier has received the degree of Master of

Arts from Columbia University.

Mr. Arnold Lunn, famous English convert who is giving a course in Apologetics at the University of Notre Dame, lectured at the college during November.

At the second profession in 1936 the following novices pronounced their first vows: Sister M. Agnella, Catherine Rowling of Memphis, Tenn.; Sister Catherine Marie, Agnes Fitzgerald of New York City; Sister M Gilbert, Rose Gaffrey of New Haven, Conn.; Sister M. Josephine, Dorothy King of McKees Rocks, Pa.; Sister M. Kenneth, Louise Moore of Flushing, L. I.; Sister M. Ligouri, Anna Wagner of McKees Rocks, Pa.; Sister Maria, Dorothy Arnold of Churchtown, Ohio. At the same time the habit was given to the following: Miss Helen Fenton of New York City, Sister Was given to the following: Miss Helen Penton of New York City, Sister M. Guzman; Miss Mary Glucs of Braddock, Pa., Sister M. Electa; Miss Margaret Kameg of Braddock, Pa., Sister M. Jordan; Miss Eleanor Lang of Lancaster, Ohio, Sister M. Thaddeus; Miss Catherine McAvey of New York City, Sister M. Victor; Miss Dorothy McCann of New York City, Sister Jane Aquin; Miss Ruth McNulty of New York City, Sister M. Aloysius; Miss Angela McMahon of McKees Rocks, Pa., Sister M. Agnes; Miss Mary Zarbouski of East Columbus, Ohio, Sister M. Marcellinus.

# Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On the feast of St. Dominic, fourteen members of the congregation celebrated the silver jubilee of their profession.

On that day also, Sister M. Columba celebrated the fiftieth anniversary of her profession.

After the Missa Cantata, the jubilarians renewed their religious vows.

#### Sacred Heart Convent, Houston, Texas

The Dominican Sisters' schools opened with enrollments notably increased. The Rev. L. A. Smith, O.P., visited the faculty and pupils of St. Agnes Academy and gave an instruction to the young ladies of the high school. The Rosemont College scholarship at St. Agnes was awarded to Miss Anne Gillen. The new school building of St. Mary's of the Purification was blessed on October 22. The State Department of Education approved St. Mary's, Taylor, as a full four year high school. The exhibit, Franciscan Missionaries of Early Texas History, displayed by St. Anthony's School of Beaumont, was awarded second prize at the South Texas Fair.

A number of the sisters are continuing college work at Incarnate Word College of San Antonio, Texas University, and the University of Houston. Sister M. Carmelita, O.P., is now attending Rosary College in River Forest, Ill., where Sister M. Bernadette, O.P., received a degree last June. Sister M. Hilary, O.P., is studying at Rosemont College in Rosemont, Pa., where Sister M. Baptiste received a degree last June.

In the Catholic Exposition Building of the Texas Centennial, at Dallas, the Dominican Sisters displayed an exhibit of religious murals. Notable among them were murals of the Woman in Blue (Mary of Agreeda), of the Martyrdom of Five Saintly Dominicans on Texas Soil, and silhouettes of the Fifteen Mysteries of the Rosary.

Many sisters and delegates from Dominican schools attended the national I.F.C.A. convention in Dallas, at which Sister M. Agnes, O.P., won first prize in an I.F.C.A. picture contest. At Dallas, also several Dominican Sisters, directoresses of sodalities, with a number of delegates attended the Sodality Conference held October 9 to 12.

Sister M. Fidelis, O.P., and Sister M. Denita, O.P., of Rosary College, River Forest, Ill., stayed at Sacred Heart Academy during the convention of

the N.C.C.W. in Galveston, October 17-21. The Very Rev. Mother General, Mother M. Angela, O.P., and many sisters attended the convention. On "Youth Day," the students of Sacred Heart Academy under the direction of Miss Edna Norris sang a rendition of *Christus Vincit*. Other Dominican alumnae took prominent parts in the convention exercises. Sister M. Andrew, O.P., of the

faculty of St. Agnes Academy wrote a verse for the occasion, descriptive of the First Missions in Texas.

On December 8, Sister M. James and Sister M. Aquin celebrated the silver jubilee of their profession. The same day Sister M. Incarnata Voight of Galveston, Sister M. Albert Bernsen of Beaumont, and Sister M. Leona

Castle of Beaumont, made simple profession.

The Rev. Joseph M. Ricks, C.S.C., a former pupil of the Dominican Sisters, gave an interesting lecture on his seven years of experience as a Missionary in India. Another distinguished visitor, in company with the Hon. Robert H. Kelly, was His Excellency the Most Rev. Archbishop Gerkin of Santa Fe.

Sister M. Andrew, O.P., who received an M.A. from Notre Dame, Indiana, is giving a course in Apologetics to younger members of the community. The Rev. W. F. Nigh, C.S.B, instructor in Religion at St. Thomas

College, Houston, resumed his weekly lectures to the sisters.

#### Sisters of Saint Dominic, Blauvelt, New York

During the summer the novitiate was transferred to Blauvelt from Broadlea, Goshen, N. Y., where the former novitiate building remains as a rest house for guests of the Academy of Our Lady of the Blessed Sac-

rament.

Toward the close of the summer, Sr. Marita, Sr. Vincent de Paul, Sr. Bernard Joseph, Sr. Rosarita, Sr. Ancilla, Sr. Genevieve, Sr. Rose Anthony, Sr. Ann Louise, Sr. Mildred, Sr. Rosina, Sr. Cephas, Sr. Philip made their final vows. Sr. Jean Marie, Sr. Jane Mary, Sr. Vincent Eileen and Sr. Eusebia made their first profession. The following postulants were addressed to the help helpit. Michalica C. Coffan Sixtos Miller Committed. mitted to the holy habit: Miss Alice C. Coffey, Sister Miriam Camillus; Miss Elizabeth A. McMahon, Sister Frances Therese; Miss Anna P. Fahey, Sister Joseph Denise; Miss Mary Margaret Foley, Sister Catherine Veronica. Sr. Innocentia, Sr. Inviolata, Sr. D'Aza, Sr. Philomena, and Sr. Elizabeth celebrated their silver jubilee.

His Excellency the Most Rev. John Bernard Kevenhoerster, D.D., Prefect Apostolic of the Bahama Islands, and the Very Rev. B. C. Werner,

O.P., were distinguished visitors at St. Dominic's Convent.

The Normal Classes under the auspices of Teachers College, Fordham University, reopened this autumn at the Motherhouse in Blauvelt, with a registration of twenty sisters. A larger number is expected for the spring term.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On the Feast of Our Holy Father St. Dominic, a Solemn High Mass was celebrated by the Rev. Benedict J. Dudley, O.F.M., and the sermon was preached by the Rev. E. A. Cardelia. The members of the Dominican o'clock in the afternoon, the Rev. A. C. Haverty, O.P., conducted Holy Hour. In the evening he opened the St. Dominic-Assumption double novena which closed on August 12. At this exercise, the precious relic of St. Dominic was carried in a candlelight procession through Rosary Glen, while the Rosary and the Chaplet of St. Dominic were recited and the Hymn to St. Dominic was sung.

On the Feast of the Assumption, Sister M. Paul Abend of Lafayette, N. Y., and Sister Mary John Bruneau, New Haven, Conn., made final profession. Miss Elizabeth Pauline Allen of Rome, N. Y., received the holy habit as Sister M. Dominic of the Rosary. His Excellency the Most Rev. Bishop Kiley, Bishop of Trenton, presided, and the Rev. Lewis Hayes of Westmont, N. J., preached. The Rev. John J. Carberry, the Bishop's Secretary, the Rev. Aloysius Quinlan, the Rev. Joseph Hanley, the Rev. James A. Bulfin, the Rev. A. Č. Haverty, O.P., the Rev. Joseph B. McIntyre, and the Rev. B. Doyle were present.

The annual retreat, August 28-September 6, was preached by the Rev.

W. G. Scanlon, O.P.

On the occasion of the silver jubilee of her religious profession, September 8, Sister Mary of the Nativity received the Holy Father's blessing. High Mass was sung by the Rev. Thomas à Kempis Reilly, O.P. The Very Rev. Gregory Moran, O.P., Prior of St. Antoninus Church, Newark, N. J., preached. The Rev. J. S. Moran, O.P., the Rev. Aloysius Quinlan, the Rev. Joseph A. Monaco, the Rev. Joseph B. McIntyre, the Rev. Bartholomew Doyle, the Rev. John S. Griffey were present in the sanctuary.

The Rev. Thomas a Kempis Reilly, O.P., the Rev. J. S. Moran, O.P., and the Rev. L. H. Fitzgerald, O.P., conducted a solemn Rosary Novena from September 26 to October 4. On Rosary Sunday at the Solemn Rosary Pilgrimage, thousands walked in procession through Rosary Glen, reciting the Rosary and carrying blessed roses. The Rev. L. H. Fitzgerald, O.P.,

preached.

Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

In September, the First Sunday Pilgrimage in honor of Our Lady of the Rosary, was conducted by the Rev. Geo. B. Tragesser, assisted by the Rev. Dominic Bonomo of St. Joseph's Church, Baltimore. The pilgrimage was offered in reparation for outrages inflicted on members of Christ's Mystical Body in Spain and in countries where Communism is in power. The pilgrimage on the Feast of All Saints was conducted by the Rev. Edward H. Roach of St. Matthew's Church, Washington. In December the pilgrimage was conducted by the Rev. P. J. Brown, of St. Rose of Lima's

Church, Brooklyn, Baltimore, Md.

The First Sunday pilgrimage in October coincided with Rosary Sunday, October 4. The Rev. R. J. Ford, O.P., assisted by the Rev. Father Joseph, C.P., as deacon, and the Rev. Father Sidney, C.P., as subdeacon, celebrated the Solemn Mass which was sung by the St. Martin's girls' choir, directed by Sister Beatrice of the Sisters of Charity. The procession began at 3 P. M., after which Father Ford preached, blessed roses, and gave Benediction at the open air shrine of Our Lady of the Rosary. Mr. Jos. Yienger, a Dominican tertiary, was master of ceremonies. Mrs. John Harmon provided the wreath which Miss Margaret Corcoran placed on Our Lady's statue. The hymns for this occasion were sung by a male choir drawn from all the Churches of Baltimore and directed by Mr. Herbert J. Sturm, with organ accompaniment by Mr. Gerard Sturm.

The solemn novena in preparation for the Feast of the Holy Rosary was begun on September 25 by Father Tragesser, who celebrated Mass in the Monastery Chapel and gave the nuns a conference on the religious

life and the power of prayer.

The Most Rev. Archbishop has given the nuns permission to have Exposition and Holy Hour every Thursday for the extinction of Communism, for a great religious revival, and in reparation for outrages offered our Eucharistic Saviour in many countries. The following priests have conducted the Holy Hour: October 1, the Rev. Philip Sheridan, Pastor of St. Mark's, Catonsville; October 8, the Rev. Geo. Tragesser; October 15, the Rt. Rev. Msgr. Hugh J. Monaghan, Pastor of St. Ambrose, Baltimore; October 22, Father Tragesser; October 29, the Rev. Father Joseph, C.P.,

St. Joseph's Passionist Monastery; November 12, the Rev. Raymond Kelly,

St. Martin's, Baltimore.

On September 12, Miss Frances Josephine DiLiberto of New York City, received the holy habit as Sister Mary of the Precious Blood, and Miss Bernadine Cavanaugh as Sister M. Bernadine of Jesus. The Rev. John F. Eckonrode, assisted by the Rev. P. J. Brown as deacon, and the Rev. Stephen Sweeney, C.P., as subdeacon, sang Solemn High Mass. The Rt. Rev. Edw. L. Buckey presided in place of the Most Rev. Archbishop. The nuns' choir sang at vestition, and St. Benedict's girls' choir sang at Mass and Benediction.

On the Feast of Christ the King there was Exposition of the Most Blessed Sacrament. The Rev. Frederick Maynard, S.S., gave Benediction.

The Community retreat which began November 1 was given by the Rev. V. C. Donovan, O.P., of St. Vincent Ferrer's, New York City. During the retreat Father Donovan conducted the Holy Hour.

#### Rosary Hill Home, Hawthorne, N. Y.

This has been an exceptionally busy year in the Homes for the incurable cancerous poor. His Eminence, Patrick Cardinal Hayes presided over the annual meeting of the Board of Trustees, on May 4. His Eminence was pleased with the report and the record of work.

Six sisters made final vows, one novice made profession, and three postulants received the holy habit, on September 14. The Rev. Peter Hines, C.SS.R., conducted the retreat preparatory to the ceremony. He

was assisted by the Rev. J. A. Sheil, O.P.

The same day, Sister M. Paschal, Superior of St. Rose's Home, celebrated her silver jubilee. The event brought many visitors. Sister Paschal is known throughout New York City, Brooklyn and New Jersey, for her care of the destitute cancerous poor.

## Immaculate Conception Convent, Great Bend, Kansas

During the summer, eight religious vacation schools were conducted by the sisters. In September, the sisters of this Community opened Sacred Heart School at Larned, Kansas.

Sister M. Hyacinth, O.P., and Sister M. Petronella, O.P., received

State certificates at the commencement exercises of the Sacred Heart Junior College, Wichita, Kansas.

The Rev. T. J. Smith, O.P., has been assigned to Saint Rose Hospital as instructor in Psychology, Ethics and Religion. St. Rose, according to an announcement made at the recent annual hospital standardization conference in Philadelphia, is again listed as one of the Kansas hospitals approved by the American College of Surgeons. The Saint Rose Hospital Training School for Nurses has been affiliated with Marymount College, Salina, Kansas.

For the first time in the history of St. Rose Hospital, Doctors' Day was celebrated on the Feast of St. Luke. A High Mass was offered for the spiritual and temporal welfare of the doctors. In the evening a banquet

was served the members of the hospital staff.

The Very Rev. F. N. Georges, O.P., visited the community during the summer. He gave the sisters an illustrated lecture on Palestine. The community was honored recently by a visit from a well known missionary, Rev. Severin Kleinenbroich, O.P., of Koln, Germany, who consented to give the sisters a conference.

A liturgical altar has been erected in the chapel of the Motherhouse. Also, in accordance with the wishes of the Holy Father, community chanting of the Proper and Common of the Mass on Sundays and Feastdays

was begun during the summer vacation.

A novena in preparation for the feast of Our Holy Father St. Dominic was made as usual by the community. On Our Holy Father's Feast a Solemn Mass was sung by the Rev. J. M. Smith, O.P., assisted by the Rev.

T. J. Smith, O.P., deacon, and the Rev. J. H. Foster, O.P., subdeacon.

After the annual retreat conducted by the Rev. J. H. Foster, O.P., August 1-10, seven novices pronounced their simple vows, and six sisters

made their final vows.

On the feast of the Most Holy Rosary, the blessing of roses preceded the conventual High Mass, which was sung by the spiritual Director. Each evening throughout the month of the Rosary, devotions were held in the convent chapel.

There was a novena in preparation for the feast of Blessed Martin de

Porres, O.P., from October 28 to November 5.

### St. Joseph's College and Academy, Adrian, Mich.

The rank of Domestic Prelate with the title of Monsignor has been conferred on the Rev. James Cahalan, Chaplain of the Adrian Dominicans. His Excellency, the Most Rev. Michael James Gallagher, Bishop of Detroit, invested him in the Chapel of the Most Holy Rosary, Adrian, on De-

cember 2

On College Day, October 16, the faculty and students of St. Joseph College honored Mother Mary Camilla Madden, O.P., the first Mother General of the Adrian Dominicans and the foundress of Sacred Heart College, Adrian. After a procession to the chapel, High Mass was celebrated by the chaplain, the Rt. Rev. Msgr. James Cahalan, who delivered a sermon. A large attendance of parents and friends, guests of the faculty and students, visited the buildings during the day.

### Mount Saint Dominic, Caldwell, N. J.

The community summer school session opened on July 2 and closed on August 3. Both normal school and college courses were given. The Rev. V. R. Hughes, O.P., conducted courses in Philosophy of History and

Some of the sisters attended courses at the Catholic University, where the M.A. degree was conferred on Sister M. Marguerite, and others at-

tended Fordham University, New York City.

The sisters of the elementary and high school departments attended the convention of the Confraternity of Christian Doctrine in New York

City, October 3-6.

The New Jersey Chapter of the L.F.C.A. held its third biennial convention on October 24 and 25. The Rev. J. B. Rooney, Chaplain of Mt. St. Dominic Academy, opened the convention with prayer. Sister M. Raymond, O.P., gave the address of welcome and Miss Gregoria Marie Condon, Governor, gave the greeting. After the reports of committees, various topics were discussed: Mary's Day, First Saturday Communion, hospital libraries, autographed books and activities for the blind. Romeo and Juliet

Indiaries, autographed books and activities for the blind. Romeo and Iuliet was presented through the courtesy of the I.F.C.A. Department of Motion Pictures, of which Mrs. James F. Looram is chairman.

The second day of the convention was the Feast of Christ the King. Solemn High Mass was sung by the Rt. Rev. Msgr. John C. McClary, Chancellor of the Diocese of Newark, assisted by the Rev. John J. Ratigan, deacon, and the Rev. Thomas Kenney, subdeacon. The musical program was rendered by the sisters' choir of Mt. St. Dominic. In the afternoon Miss Marguerite McLaughlin discussed education in the four phases of college school art and music After the Youth Program period passes to the control of the Court Program period passes to the Court Program period passes the Court Program period lege, school, art, and music. After the Youth Program, various reports were heard, elections were held, and the convention adjourned after Benediction

of the Blessed Sacrament.

September 30, the Very Rev. M. L. Heagen, O.P., spoke on "The In-

In August, Sister M. Rose and Sister M. Antoninus celebrated the golden jubilee of their religious profession. Four novices pronounced final vows and forty-three novices renewed their temporary vows.

From October 28 to Oct. 31, the Rev. R. E. Vahey, O.P., conducted a

retreat for the pupils of the academy.
On November 1 the Very Rev. M. L. Heagen, O.P., gave his monthly conference. He spoke on the vows of religion.

## Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On Rosary Sunday, October 4, a large crowd gathered for the services which were conducted by the Rev. P. A. Skehan, O.P., who also blessed

the roses and preached.

With the approbation of His Excellency, the Most Rev. Thomas J. Walsh, D.D., a solemn novena in preparation for the feast of Blessed Martin de Porres was held in the Chapel from October 28 to November 5. This novena marked the inauguration of a national crusade of prayer for the canonization of Blessed Martin. The novena exercises were conducted by the Rev. E. L. Hughes, O. P., Founder of the Blessed Martin Guild, assisted by the Rev. J. C. Kearns, O.P. On Sunday, November 1, a large group of Tertiaries of Saint Vincent Ferrer's, New York City, attended the afternoon services. The Solemn Mass on the Feast of Blessed Martin was sung by Father Hughes, assisted by the Rev. J. B. Affleck, O.P., as deacon, and Father Kearns as subdeacon. The Rev. T. A. Townsend, O.P., delivered the sermon.

### Congregation of Saint Mary, New Orleans, La.

Prior to the commencement of the scholastic year, His Excellency, Archbishop J. F. Rummel, blessed St. Agnes School and Convent, Baton Rouge, La., where Sister M. Clare McCann is superioress.

Directed by Professor Filiberto, the Plectra Ensemble, winners of first honors at the Music Contest in Minneapolis, entertained the faculty and

student body.

His Excellency, Archbishop J. F. Rummel presided at the opening conference of the second annual course in Catechetics The course is under the auspices of the Diocesan Normal School, conducted by the Dominican Sisters. Rev. E. Predergast, A.M., will be instructor in Apologetics and Rev. J. Buckley, S.M., instructor in Morals. Classes will continue for twenty-five weeks.

Mr. Charles Bourgeois, of the New Orleans Chamber of Commerce, addressed the alumnae on the St. Lawrence Waterway Treaty. Resolu-

tions of protest were forwarded to the United States Senate.

Early in December, the Rev. L. M. Shea, O.P., of the Southern Mission Band, conducted the annual retreat for the college students.

Sister M. Vincent Killeen, alumna of Catholic University, addressed the convention of the southern division of the American Catholic Philosophical Association, on "The Catholic Philosophy of the Worthwhile" at Loyola University.

The Study Club of the alumnae is interested in Church History and is being directed by Sister M. Michael.

Sister M. Elizabeth Englert and Sister M. Vincent Killeen attended the convention of the Louisiana Teachers Association. Sister M. Elizabeth, President of the Department of Deans of Women, addressed the group on "Moral Guidance." Sister M. Vincent spoke on the "Psychology of Guidance."

Rosary Sunday was observed with due solemnity. All divisions of St. Mary's scholastic departments took part in the Rosary procession in the evening. Solemn Benediction was given, in the open air, by the Rev. C. Chapman, S.J., assisted by the Rev. J. Buckley, S.M., and the Rev. T. Balduc, S.M. The Dominican High School Band directed by Professor J. Tavernia accompanied the Benediction service.

A week of prayer, consisting of Holy Hour and Benediction, was observed by order of His Excellency, Archbishop J. F. Rummel, for the Holy Father's intentions and the preservation of the United States from Com-

munism.

Concent of the Immaculate Conception, Chicago, Ill.

This year marks the Diamond Jubilee of the foundation of the Polish Dominican Sisters. It was on August 8, 1861, when the saintly Mother M. Columba Bialecka opened, at Wielowsi, Poland, her "Bethlehem." With four companions she began her life of service for God and His poor.

Mother Columba was born in Poland of noble and pious parents. After completing her studies with the Sisters of the Sacred Heart, acting upon the advice of the Very Rev. Vincent Janedl O.P., Master General of the Dominicans, she entered the novitiate of the Dominican Sisters in France in 1858. Soon after her profession obedience sent her to her native country where she was to found the Community mentioned before. In 1864, ground was broken for a new convent because "Bethlehem" by this time had become too small to house the constantly growing number of Mother Columba's spiritual daughters.

There were six houses of the Community founded in Poland by Mother Bialecka, the last one in 1885, just two years before her death. Since then the community has expanded even more and in 1928, four sisters came to America to work among their countrymen here. They located in Chicago, at 3609 North Kedvale Ave., where in connection with the Convent of the Immaculate Conception, a novitiate was opened in 1931.

Today the sisters have two homes in Chicago.

God has blessed the work of Mother Columba's daughters. Their "League of Mary, Queen of the Most Holy Rosary," an association of prayer for seculars both living and dead, is a means of bringing to them many friends in all parts of the world.

### + Obituaries +

After a short illness, Sister Mary Leo Posser, of the Brooklyn Dominicans, passed unexpectedly to her eternal reward at St. Catherine's Hospital, on the twenty-second day of August, in the thirty-seventh year of her religious profession. The funeral was from St. Michael's Church. The Reverend Father Ivo, O.M.Cap., was celebrant of the Solemn Requiem Mass and gave a short eulogy after the Libera. Sister Leo was a teacher in St. Michael's School for many years.

Sister Saint Luke Ryan died suddenly at Nazareth Trade School, Farmingdale, on the sixth day of October, in the thirty-seventh year of her religious profession. She was formerly a teacher at the Orphanage and had been for many years principal of the orphans' school. Sister St. Luke was assisting at the Mass of the Rev. Father Adrien, O.M.Cap., a former pupil of hers, when she was taken ill. Death came within a few hours. Father Adrien celebrated the Solemn Requiem Mass in the Orphanage chapel. A cortège of orphans, sisters, relatives and friends followed the remains to Holy Rosary Cemetery in Amityville.

Sister Mary Humilitas Baunach died at St. Catherine's Hospital on the sixteenth day of October, in the forty-seventh year of her religious profession. She taught at All Saints School in Brooklyn until ill health compelled her to retire three years ago. The Reverend George M. Dorman was the celebrant of the Solemn Requiem Mass at Holy Trinity Church. Father Hyacinth, C.P., and ten other priests were present. She was buried in Holy Rosary Cemetery.

May they rest in peace!

Sister Margaret Mary Wood died at Saint Cecilia Academy, Nashville, Tennessee, on the nineteenth day of October, in the forty-second year of her religious profession. May she rest in peace!

Sister Mary Louis Bourgeault of the Sisters of Saint Dominic Convent of Saint Catherine, Racine, Wisconsin, died on the fourteenth day of September in the sixty-eighth year of her religious profession. Sister Mary Theresa Oberhofer of the same community died on the twenty-fourth day of September, in the fifty-first day of her religious profession. May they rest in peace!

Sister Mary Xavier Murphy, Vicaress General of the Community at Sacred Heart Academy, Springfield, Illinois, passed to her eternal reward on the twenty-second day of September. The Very Rev. J. Murphy, R.D., of Decatur, brother of the deceased, was celebrant of the funeral Mass, the Rev. J. J. O'Hearn deacon, and the Rev. M. Foley subdeacon. Many of the clergy from the dioceses of Belleville, St. Louis, Rockford, Peoria and Springfield were present in the sanctuary. May she rest in peace!

After a long illness, Sister Mary Raymond died at the Motherhouse on the twenty-ninth day of September in the forty-first year of her religious profession. She had taught for many years and had been principal of Holy Spirit School, Bronx, and of St. Dominic's School, Blauvelt. She was of the Sisters of St. Dominic of Blauvelt, New York. May she rest in peace!

Mother Mary of the Rosary, a member of the community of Dominican Sisters of the Perpetual Rosary, Union City, N. J., was called to her eternal reward after a long illness, on the twenty-fifth day of September, in the twenty-ninth year of her religious profession. May she rest in peace!